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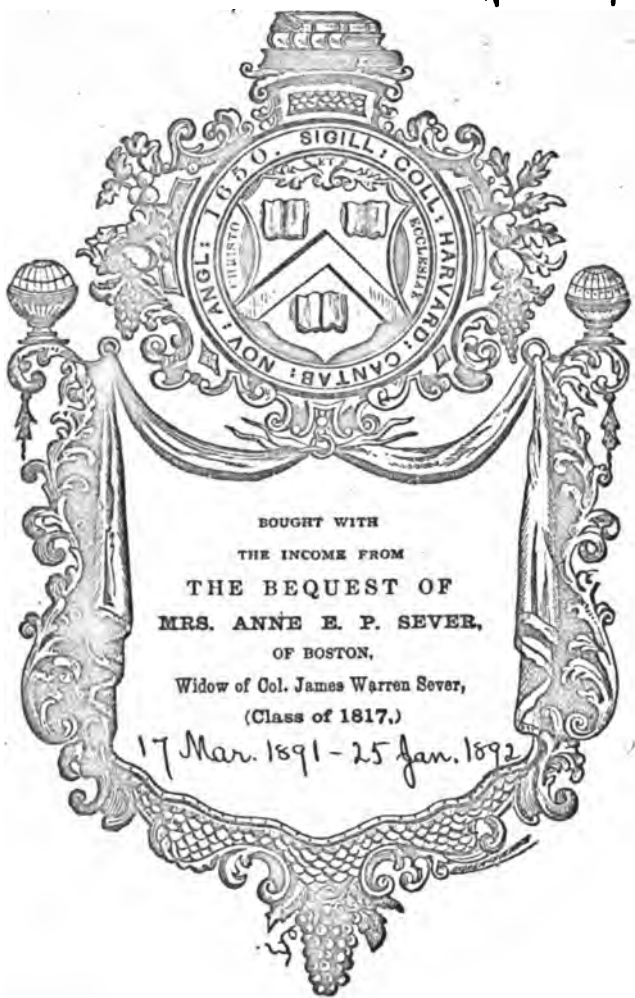


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JOURNAL OF AMERICAN FOLK-LORE

EDITOR

WILLIAM WELLS NEWELL

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- WASTE-BASKET OF WORDS.—*Calinda, Culch, Enchouse, Finnick, Keeping-room, Kernoot, Kitca-boodle, Mosey, Pernickety, Pudgicky, Room, Spou-image, Wudget.*—*Dust, Hetchel, Faze or Phase, Ree Horse or Rhea Horse, Red-Kaim or Reddin-Kaim.*
- FOLK-LORE SCRAP-BOOK.—The Green Corn Dance and the Great Feather Dance of the Seneca Indians.
- NOTES AND QUERIES.—Membership of the Society.—Paper by Professor Mason.—Marriage Prohibitions on the Father's Side among Navajos. *Washington Matthews.*—Superstitions concerning the Deaf. *A. F. Chamberlain.*—Arabian Games and Folk-Lore. *H. Carrington Bolton.*—Guide to the Collection of Folk-Lore.
- RECORD OF FOLK-LORE AND MYTHOLOGY.—Zuñi.—Ossianic and Arthurian Mediæval Sagas. *W. W. N.*
- LOCAL MEETINGS AND OTHER NOTICES.—Philadelphia Chapter of the American Folk-Lore Society.—Boston Association of the American Folk-Lore Society.—The Thaw Fellowship.—International Folk-Lore Congress, 1891.—The Canadian Indian Aid and Research Society.
- BIBLIOGRAPHICAL NOTES.—Brinton's Races and Peoples.—Babcock's The Two Lost Centuries of Britain.—Jacobs' English Fairy Tales.—Crane's The Exempla.—Garnett's The Women of Turkey and their Folk-Lore.

THE JOURNAL OF AMERICAN FOLK-LORE.

THE JOURNAL OF AMERICAN FOLK-LORE (Quarterly), issued by the American Folk-Lore Society, is designed for the collection and publication of the Folk-Lore and Mythology of the American Continent. The Journal is intended to appear in the second month of each quarter (February, May, August, November).

A limited number of copies of the completed volumes (1888, 1889, 1890) remain on hand, and may be procured of the publishers, on payment of the annual fee for each volume: to members, \$3.00; to non-members, \$4.00 per annum. Libraries and Societies are allowed to subscribe, through the publishers, on the same terms as members, or \$3.00 per annum. A neat cover, suitable for binding these volumes, has been prepared, and will be forwarded by the publishers, through the mail, on receipt of 30 cents per volume.

It is earnestly desired to increase the Society to a strength commensurate with the width of the field which it is called on to occupy. Subscribers to the Journal are eligible for membership, and are requested to address the Secretary to that end. Libraries may be represented by their librarians. The membership fee is \$3.00 per annum, including a copy of the Journal. For the Rules of the Society, see the last page of the cover.

OFFICERS OF THE AMERICAN FOLK-LORE SOCIETY (1891).

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THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. IV.—JANUARY-MARCH, 1891.—No. XII.

SECOND ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Second Annual Meeting of the American Folk-Lore Society was held at New York, in Hamilton Hall, Columbia College, on Friday and Saturday, November 28th and 29th, 1890.

The Society was called to order on Friday, at 11 A. M.

The President, on taking the chair, introduced Dr. JOHN S. NEWBERRY, of New York, as prepared to offer a welcome to the Society on the part of Columbia College.

Dr. NEWBERRY observed that he intended to make no elaborate address, and that his remarks would be entirely informal. There was an affiliation between Columbia College and every other institution which was a colaborer in efforts to improve and elevate popular taste. In the case of folk-lore, there was especially an educational work to be performed. Much had already been done to demonstrate its value as a source of history, and the assistance which it might offer to psychology; but it would take some time to accustom the public to the proper estimate of its importance. Those who had paid attention to the subject would recognize the value, as historical data, of the stories, legends, and traditions which appear to float through the popular life of all countries, and which exhibit a common origin. Such persons would see that the largest part of the life of humanity exists only as folk-lore, and that such survival is the only record of literature before letters. Even the trifling remains still preserved among civilized peoples were of great possible value in furnishing material for comparison; while any one who had anything to do with primitive races understood how much their traditions could offer toward rendering possible the history of civilization. Whoever succeeded in impressing on the public the possible service of folk-lore would do a good work; and Columbia College was glad to offer a cordial welcome and coöperation in this task.

The Society proceeded to the transaction of business, the first business in order being the report of the Council, such report having been adopted at a meeting of the Council held previous to the Annual Meeting.

REPORT OF THE COUNCIL.

The Council of the American Folk-Lore Society, in presenting their Annual Report, have satisfaction in expressing their conviction that the Society stands on a basis much more solid than at the conclusion of the second year of its existence, when it could hardly be said to have passed the experimental stage.

The work already accomplished by the Society, both directly in the way of publication and mediately through the influence it has been able to exert, is sufficient to render it no longer necessary to justify the existence of the organization.

It may be confidently affirmed that no branch of American historical research offers a field for original investigation comparable to that presented by the traditions, rites, beliefs, and customs of the aboriginal races. On the other hand, the rapidity with which these tribes are penetrated by the ideas of civilization is strikingly illustrated by the movement now in progress among Indian tribes of the United States. Every year, by increasing the difficulty of research, adds to the likelihood that many problems of primitive religion and usage will, in consequence of deficiency of information, remain permanently unsolved, a failure which, again, must of necessity obscure the comprehension of more advanced developments of human intelligence. It is therefore greatly to be desired that to the task of collection should be devoted an energy in some degree commensurate with its importance, and that labors in this direction should be extended and systematized.

As respects other branches of the work, especially observations concerning immigrant races, the material already printed in the publications of the Society has been sufficient to demonstrate the various interest of the subject, the width of the field open to the collector, and the manner in which existing habits and beliefs serve to explain history.

In their last Annual Report, the Council recommended that provision be made for more extended publication; and authority was accordingly granted to arrange for such undertaking. It appears to the Council that the time has now arrived for carrying into effect this proposition. It is designed, accordingly, to undertake the publication of a Library of American Folk-Lore, of which two volumes may annually be issued. In accordance with the Rules, no member will be required to procure these volumes; but any member who so

Annual Meeting of the American Folk-Lore Society. 3

desires will be allowed to subscribe for them at a greatly reduced price. It is intended that the matter annually printed should at least equal in bulk the size of the Journal ; while it is proposed that a subscription of two dollars in one year, in addition to the three dollars required to be paid by members, or a total annual payment of five dollars, shall entitle a member to receive all the regular publications of the Society.

The Council are confident that the plan thus outlined will not be defeated by lack of sufficient support. The most easy way to secure success is the enlargement of membership ; and they are of opinion that with a certain degree of personal effort on the part of members, the present membership can easily be doubled.

The establishment of local chapters or branches has also been recommended. This plan has, during the year, been carried out with success in Philadelphia and Boston ; and the Council believe that the beginning thus made will be continued in the formation of other local organizations.

In conclusion, the Council wish to congratulate the members on the opportunities of usefulness which seem to be offered to the Society.

On motion, the report was adopted without discussion.

The report of the Secretary was read, as follows :—

During the current year, the membership of the Society has exhibited a gratifying increase, the number of members whose names appear on the roll of the Society being four hundred and thirty. A considerable number of applicants have not yet completed membership.

Nothing has as yet been done in the way of organizing a library, although a number of journals are regularly received by way of exchange. These might, at the close of the year, be bound and offered for the use of members, care being taken to insure their prompt return.

During the year 1889 the Secretary also acted as Treasurer. His account for this year stands as follows :—

Receipts.

328 subscriptions for 1889, at \$3.00 each	\$984.00
21 " " 1888, " "	63.00
Single copies, etc.	3.00
Total receipts for 1890	<u>\$1,050.00</u>

Expenses.

Paid to Houghton, Mifflin & Co., for manufacturing and distributing the Journal	\$907.88
Other expenses (circulars, stamps, etc.)	117.72
Total expenses for 1889	<u>\$1,025.60</u>
Balance carried over	\$24.40
Balance on hand, January 1, 1889	<u>80.12</u>
Balance in the treasury, January 1, 1890	\$104.52

The above account represents the sums which passed through the hands of the Secretary. Messrs. Houghton, Mifflin & Co. received from sales, during the year 1889, and credited to the Society, in part payment of the expenses of the Journal, the sum of \$307.00, which should be added both to the receipts and expenses as above given, in order to obtain the total amount, thus making the annual receipts \$1,357.00, and the expenses \$1,332.60.

On behalf of the Editor of the Journal, and of the Editorial Committee, a report was presented to the following purport:—

The principle on which the Journal of American Folk-Lore was founded, and according to which it has hitherto been conducted, is, that preference be given to unpublished original matter, and that compilations and theoretical discussions, while by no means to be neglected, should nevertheless occupy a secondary position.

It may, perhaps, be considered as a justification of this method of selection, that the pages of the Journal, as is considered by the Committee, contain a considerable mass of new information calculated to cast light on the complicated problems of myth and usage. With the recent impulse which seems to have been given to ethnological research in America, it may confidently be expected that studies of the ideas and traditions of our aboriginal races will become more minute and detailed, as would be natural to expect in a branch of research so fruitful and important.

As regards observation in the field of the English folk-lore of the United States and Canada, as well as in the kindred field of the collection of negro folk-lore, the chief difficulty encountered arises from the small number of the members of the Society in those districts in which the material exists in most abundance. It is greatly to be desired that membership should be extended in the regions in which such opportunity is especially found.

Our great cities, bringing together, as they do, a various population recruited from every part of the globe, give occasion for studies in which information is to be obtained not only on the printed page,

but at first hand and from living persons ; and examination of the ideas and customs imported by such immigrants will continue to furnish material for the pages of the Journal.

It would be easy to point out deficiencies of the Journal, as well as to suggest directions in which additional interest and variety might be sought, did means exist for expansion.

The Journal now exchanges with many European special journals relating to this department. This system of exchange it is hoped to extend and complete.

In conclusion, the Committee wish to express their obligations to the small band of special students to whom ethnological studies in America have hitherto been left, and whose unselfish devotion alone has rendered it possible to conduct a journal devoted to exploration in the various fields of unwritten tradition.

Respectfully submitted.

FRANZ BOAS,
D. G. BRINTON,
T. F. CRANE,
J. OWEN DORSEY,
W. W. NEWELL,
Committee.

On motion, a committee was appointed for the nomination of officers for the ensuing year. At a later period in the day the committee, through Mr. STEWART CULIN, made their report, and, a ballot being taken, the following were elected officers for 1891 : —

President, OTIS T. MASON, Washington, D. C.

Council, FRANZ BOAS, Worcester, Mass. ; H. CARRINGTON BOLTON, New York, N. Y. ; DANIEL G. BRINTON, Philadelphia, Pa. ; T. FREDERICK CRANE, Ithaca, N. Y. ; JAMES DEANS, Victoria, B. C. ; J. OWEN DORSEY, Washington, D. C. ; ALICE C. FLETCHER, Nez Perces Indian Agency, Idaho ; ALCÉE FORTIER, New Orleans, La. ; VICTOR GUILLOU, Philadelphia, Pa. ; HORATIO HALE, Clinton, Ont. ; MARY HEMENWAY, Boston, Mass. ; CHARLES G. LELAND, London, England ; JOHN S. NEWBERRY, New York, N. Y. ; F. W. PUTNAM, Cambridge, Mass.

No other regular business coming up, the Society proceeded to receive papers, communications. The President called on Miss ALICE C. FLETCHER, who had lately arrived from Montana, to give some account of observations made by her with respect to the religious excitement now prevailing among several Indian tribes in the United States. The substance of the remarks of Miss FLETCHER on this subject will be found below.

Dr. BOAS remarked that similar excitements had often been observed. Such a movement, attended by much enthusiasm, had oc-

curred among the natives of the west of Greenland at the beginning of the present century, when at the outset a prophetess appeared and converted an entire settlement. What was known as the "dancing disease," which occurred in Europe during the Middle Ages, constituted a similar phenomenon. There was a revelation to an individual, and the excitement spread from Aix-la-Chapelle as far as Italy. There was a similar craze now in progress in Siberia, where the natives fall into ecstasies and see visions. He did not attribute these crazes to a great extent to politics, — they are a disease; but considered them as a nervous disease.

Prof. D. S. MARTIN remarked that a frequent tendency to ideas of this kind appeared among oppressed or subjected races. A curious instance of this fact was recalled to his mind by the present discussion. Shortly before the outbreak of the Civil War, there arose a "craze" among some of the negroes in Kentucky, which caused quite an excitement for a short time. They had heard something of General Frémont, and conceived a vague idea of him as a great, wonderful person who would in some way bring about their freedom. The story took the form that he was to come with an army of followers, and appear for their deliverance on Christmas night. While they were in this state of excitement, a flood occurred in the river; and the negroes explained it very satisfactorily by the theory that Frémont and his men had come, and were awaiting the proper time for their appearance, concealed under the water at the bottom of the river!

Prof. A. L. RAWSON observed that the Bedawins of Syria, Arabia, and Egypt had told him similar stories, in which the expected Messiah was said to be Ali, or Hassam, or Hakim, or Faker-ed-Din, according to the locality of the tribe of those who pretend to faith in Mohammed, and Aishenoor (The Life Light), or Aish Kobeer (The Great Life), among the pagan Arabs. In all cases the notion was that some irresistible, kindly being, who had formerly lived and ruled among them, would come the second time and deliver them from their oppressors, the dominant Turkish race. Many of the pagan Arabs looked for a deliverer who would restore a mythical golden age of long ago.

It would be a valuable work for some one to collate and compare these Messiah stories, if the inquiry extended no farther than the Bedawins and our American Indians. The similarity between these two races is remarkable, both in the sentiment and the substance of the tales.

Dr. D. G. BRINTON remarked that the belief in a coming Messiah was not introduced to the Indians through Christian teachings, but was an integral part of their ancient mythology. This is illustrated

by the words of Montezuma at his first interview with Cortez. He told the Spanish captain that the Aztecs looked forward to a deliverer to come from the East. The Lenape Indians have the same faith. It is seen in their tribal name, which, according to Rev. A. S. Anthony, should be translated "The Man will come," i. e. The Restorer or Deliverer.

The Society then adjourned for lunch at the Buckingham Hotel, provided by the courtesy of citizens of New York.

The afternoon session was opened at 2 P. M., the first paper presented being that of Prof. O. T. MASON, entitled "The Natural History of Folk-Lore." (This paper will be found printed below.)

After several members had expressed their interest in the paper, Prof. H. C. BOLTON read a letter of an amusing character, received by him from Mr. WALTER LEARNED, of New London, containing remarks on the language used by railroad employees. (See Notes and Queries, below.)

Mr. A. F. CHAMBERLAIN, of Clark University, read a paper on "Naniboju among the Ojibways and Mississaguas." (This paper will be found printed below.)

Professor RAWSON remarked that in 1867 he had published an account of a trip to the Pictured Rocks of Lake Superior, with many pictures, one of which is a view of the so-called Pulpit from Chapel Beach. An Indian who lives on Grand Island, a few miles from the Pictured Rocks, said that the name was incorrect, and that the true name is the grave of the Naniboju, or Good Spirit, who was expected to wake one of these days, and call all Indians to a great war dance, when the white man would melt like the snow before the braves.

On the north shore of Lake Superior, near Pigeon River, a high bluff is named the Seat of Naniboju, and the site of his former council fires is shown to the visitor. It is said that when he comes he will build a beacon fire on that rocky point which will paint the sky red from the big water toward the sun-rising to the big water toward the sun-setting.

Mr. GEORGE BIRD GRINNELL said that these stories are of especial interest to him, since they are very much like various tales current among the Blackfeet of the Northwest, with whom for some years he had been closely associated, and many of whose stories he had collected with a view to putting them permanently on record.

Among the Blackfeet, however, the hero of this story bears a name different from that used in Mr. Chamberlain's paper. He is called "Ná'pi," and is the second god of the Blackfeet system of religion. They say that he is the Creator. He made the mountains, the prairies, and the rivers. He created the animals and the people. Prayers are addressed to him as often as to the sun. Notwithstanding all

his power, Nā'pi is often a most malicious and foolish person, and many stories which exemplify these characteristics are told of him. At the same time, he is the chief character in a number of stories almost exactly similar to those contained in Mr. Chamberlain's interesting paper on Naniboju.

In answer to questions, Mr. Grinnell said that the Blackfeet of whom he spoke were the true Blackfeet of Algonquin stock, and that the word "Nā'pi" meant, when applied to this god, old man. The primary signification of the word is "white," as Nā'pi Kuán, that is, white man.

Mr. STEWART CULIN, of Philadelphia, read a paper on "Children's Street Games," as played in Brooklyn, N. Y. (This paper will be found printed below.)

Remarks on this paper were made by several speakers. (See Notes and Queries, below.)

A paper was read by Mr. LOUIS VOSSION, of Philadelphia, on "The Nat-Worship among the Burmese." (This paper will be found printed below.)

Professor MASON expressed a high opinion of the value of the paper, on which remarks were made by others of those present.

Dr. FRANZ BOAS, of Worcester, Mass., made a communication on "The Dissemination of Tales among the Natives of North America." (This paper will be found printed below.)

The Treasurer of the Society, Mr. HENRY PHILLIPS, JR., having offered his resignation, in consequence of engagements incompatible with serving in such capacity, Dr. JOHN H. HINTON, of New York, was elected Treasurer, to serve for the unexpired remainder of the term of five years (dating from 1889).

At the evening session, Mr. WILLIAM WELLS NEWELL, of Cambridge, Mass., presented an account of "The Practice of Conjuring Noxious Animals as surviving in the Folk-Lore of New England."

Prof. DANIEL S. MARTIN, of New York, read a communication entitled "Survival of Superstitions among the Enlightened."

Dr. H. C. BOLTON, of New York, gave an account, illustrated by projections of original photographs, of "Some Hawaiian Pastimes." (The remarks made by Dr. Bolton will be found printed below.)

Dr. JOHN S. NEWBERRY exhibited lantern slides relating to a proposed paper on the ancient history of American civilization, the reading of which was prevented by the lateness of the hour.

At 10.30 P. M. the meeting adjourned to reassemble on Saturday, at 10 A. M.

The President mentioned the meeting of the International Folk-Lore Congress, which it is proposed to hold in London, about September 20, 1891, and where it is hoped that a representation from America may be present.

He also announced that, in accordance with a vote of the Council, the price of the Journal to subscribers who were not members of the Society would henceforth be fixed at \$4.00 per annum, instead of \$3.00 as at present; an exception, however, would be made in the case of libraries and societies, which would be allowed to subscribe, through the publishers, on the same terms as hitherto.

The first paper read was by Prof. THOMAS WILSON, of Washington, the subject being "The Amulet Collection of Professor Belucci, Florence, Italy, and how it came to be made."

Remarks on this paper were made by Messrs. H. C. BOLTON and MONCURE D. CONWAY.

Mr. MONCURE D. CONWAY stated, with reference to the use of saints' images on medals for fits, that in some parts of Protestant England, where saints' charms would be too "papistical," silver coins were substituted; and these, in Norfolkshire, are contributed by the friends of the sufferer, and fused into a ring, which is worn for fits. In colonial America, the silver changed to prosaic iron. An iron ring was inefficaciously placed on Patsy Custis, George Washington's adopted daughter, when she suffered from fits, at Mount Vernon.

Rev. J. OWEN DORSEY read a paper on "Siouan Cults." (This article will be printed by the Bureau of Ethnology.)

Remarks were made by Dr. BRINTON and Miss FLETCHER.

Mr. CHARLES F. COX, of New York, read a paper on "Faith Healing during the Sixteenth and Seventeenth Centuries," of which the following is an abstract:—

There is no absolutely new form that superstition can assume. It long ago passed its highest point of evolution, so that species of this genus do not now originate. Such varieties as occasionally seem to arise anew and flourish for a while are merely reappearances of the ancient stock, greatly weakened in character and with a decidedly reversionary tendency.

In illustration of this fact, it is the purpose of this paper to bring together, in brief summary, the historical evidence that manias, similar to the recent craze for mind-cures, faith-cures, and "Christian science," were prevalent during the sixteenth and seventeenth centuries, more particularly in England.

This state of things was due more to Paracelsus than to any other one person, though he himself was a product of the supernaturalism of the times, and in his character epitomized the spirit of the age. The mystical element which he introduced into the practice of medicine continued to dominate the profession for nearly two hundred years.

Although he is generally regarded as the originator of the whole system of chemical medicine, he taught that both vegetable and mineral preparations were to be used largely as means for the awakening and directing of the curative power of faith. For the same purpose he made common use of amulets, philters, and magical salves. He is credited with the invention of the "*sympathetical ointment*," which was employed as a cure for wounds by applying it to the weapon which had caused the hurt, instead of to the wound itself.

His teaching and practice were adopted and advocated, fifty years after his death, by Van Helmont in Brussels, and Fludd in London. Spirited controversies arose as to whether the magical ointment operated beyond the presence of the patient and without his cognizance, and whether it acted by natural or by supernatural influence. The weight of opinion was in favor of what is now called "absent treatment," and on the side of a natural operation directed by the beneficent Creator. But a contest was long waged over the purity of doctrine held by the different branches of the Paracelsian school, one charging another with having corrupted the master's teaching and with transmitting a spurious practice. One of the ingredients in the "weapon salve" was moss grown upon a human skull, and the question which divided the schools was whether the moss was to be taken only from the skulls of hanged persons, or whether that from the skulls of those slain or broken on a wheel was equally commendable.

After a while the philosophy of the subject underwent so great a change that a simple, dry, inorganic powder took the place of the complex unguent of animal substances. Thus came about the celebrated "*Power of Sympathy*," concerning which Sir Kenelm Digby delivered his "Discourse in a Solemn Assembly at Montpellier," in 1657, and in support of which he related many remarkable cases of miraculous cures. The "weapon salve" was applied to the instrument which caused the injury, but the "*Power of Sympathy*," which appears to have been common green vitriol, exerted its beneficial effect through contact with anything containing blood of the injured person, as, for example, a portion of his stained clothing. According to Digby's narrative, however, there is abundant evidence that the patient knew of the mode of treatment and of its progress, and that mental suggestion was a necessary element in the cure.

The avidity with which the sympathetic powder was sought after by all classes of people was merely one of the signs of the times. Every sort of mysterious curing was in vogue, and the regular practice of medicine was in danger of being supplanted and exterminated. With the faith-healers, all pretence of physical agency was then dropped, and even the simple solution of vitriol gave way to the laying-on of hands and stroking.

The sovereigns of England had for centuries been accustomed occasionally to apply a supposed remedial influence through the touch of the royal hand. But now the mania for supernaturalism laid its irresistible grasp upon the king himself, and forced him into an extensive and elaborate conduct of the business usually given over to the professional physicians. An imposing function was carried out at stated intervals, at which crowds of eager invalids, whose expectations of relief had been raised to fever-heat by previous examinations and registrations, were admitted to the presence of his majesty and the chief officers of state, and, after taking part in a solemn religious service, especially appointed for such occasions, and conducted by the court chaplains, were severally presented to the king by his attending surgeons, and, kneeling, received not only his healing touch upon the affected part, but also a golden amulet strung upon a silk ribbon, which was hung about the recipient's neck. In this way, Charles II., during twenty-two years, bestowed his beneficent influence upon 92,107 of his unfortunate subjects.

Of course, cures were effected. In fact, Dr. John Browne, "one of his Majestie's Chirurgeons in Ordinary," who took part in these imposing ceremonies, and who has left an intensely interesting account of the whole matter, declares: "I do humbly presume to assert that more Souls have been Healed by His Majestie's Sacred Hand in one Year, than have ever been cured by all the Physicians and Chirurgeons of his three Kingdoms ever since his happy Restoration."

Prof. J. WALTER FEWKES, of Boston, Mass., gave an account of certain Zuffi dances, as lately observed by himself. (This will be printed as a separate paper in connection with the work of the Hemenway Exploring Expedition.)

Dr. FREDERICK STARR, of New York, read a paper on the "Folk-Lore of Stone Implements." (A part of this paper will be found printed below.)

On this paper Mr. A. F. Chamberlain remarked as follows:—

The Ottawas have a curious explanation for the piles of flints found on the surface of the ground. Ne-naw-bo-zhoo, the demigod, pursued his wicked brother, who had a body of stone, and every time he struck him with his club the chips would fly off. At last he succeeded in killing him, and a mass of flinty rock near Antrim City, Michigan, marks the spot where the carcass of the monster lies.¹ A somewhat similar legend is said to be current among the Iroquois and Cherokees.

¹ A. J. Blackbird, *History of the Ottawa and Chippewa Indians of Michigan* (1887), p. 76.

In a Passamaquoddy myth related by Leland,¹ we find mention of "thunder-bullets," or *bed-dags k'chisousan*, as they are called. It is a sign of good luck to find one of these stones.

Rev. W. M. Beauchamp, in his interesting article on "The Origin and Early Life of the New York Iroquois,"² tells us that the Mohawks, in 1667, gathered from the shore of Lake Champlain "pieces of flint, nearly all cut into shape." As to the origin of these, "the Indians explained that some invisible men in the lake prepared these weapons. If the Indians gave them plenty of tobacco, the supply became abundant."

There are, doubtless, other stories of a similar kind, which would be not less interesting.

A paper was offered by Mr. L. E. CHITTENDEN, of New York, "On an Early Superstition of the Champlain Valley." (See Notes and Queries, below.)

A paper, which will be printed below, was offered by Rev. W. M. BEAUCHAMP, D. D., of Baldwinsville, N. Y., on "Hiawatha."

A communication was presented from Mr. CHARLES G. LELAND, now of London, England, on "A Tuscan Witch Song."

Mr. LELAND related how, four years since, he had discovered in Florence, Italy, a large amount of witch-lore derived from the district known as Toscana Romagna. Among the persons who had acted as his informants was a fortune-teller, from whom he had subsequently obtained a great number of magical cures, spells, stories, and songs. Among these he had found many formulas recorded by Marcellus Burdigalensis, a writer of the fifth century. He had also been able to make a large and varied collection of poems relating to witchcraft and sorcery, an example of which he gave. (See Notes and Queries, below.)

After a resolution of thanks to the President and Trustees of Columbia College, and to the members of the Society living in New York, the Society accepted the invitation of the Anthropological Society of Washington, and adjourned to meet in that city in 1891.

¹ *Algonquin Legends of New England*, p. 265.

² *Trans. Oneida Hist. Soc.*, 1887-1889, p. 135.

**DISSEMINATION OF TALES AMONG THE NATIVES
OF NORTH AMERICA.**

THE study of the folk-lore of the Old World has proved the fact that dissemination of tales was almost unlimited. They were carried from east to west, and from south to north, from books to the folk, and from the folk to books. Since this fact has become understood, the explanation of tales does not seem so simple and easy a matter as it formerly appeared to be.

We will apply this experience to the folk-lore and mythologies of the New World, and we shall find that certain well-defined features are common to the folk-lore of many tribes. This will lead us to the conclusion that diffusion of tales was just as frequent and just as widespread in America as it has been in the Old World.

But in attempting a study of the diffusion of tales in America we are deprived of the valuable literary means which are at our disposal in carrying on similar researches on the folk-lore of the Old World. With few exceptions, only the present folk-lore of each tribe is known to us. We are not acquainted with its growth and development. Therefore the only method open to us is that of comparison. This method, however, is beset with many difficulties. There exist certain features of tales and myths that are well-nigh universal. The ideas underlying them seem to suggest themselves easily to the mind of primitive man, and it is considered probable that they originated independently in regions widely apart. To exemplify: The tale of the man swallowed by the fish; or by some other animal, which has been treated by Dr. E. B. Tylor ("Early History of Mankind," p. 345; "Primitive Culture," vol. i. p. 328), is so simple that we may doubt whether it is due to dissemination. The German child tells of Tom Thumb swallowed by the cow; the Ojibway, of Nanabozhoo swallowed by the fish; the negro of the Bahamas, according to Dr. Edwards, of the rabbit swallowed by the cow; the Hindoo, of the prince swallowed by the whale; the Bible, of the prophet Jonah; the Micronesian, of two men inclosed in a bamboo and sent adrift. Are these stories of independent origin, or have they been derived from one source? This vexed question will embarrass us in all our studies on the folk-lore of primitive people.

Then, we may ask, is there no criterion which we may use for deciding the question whether a tale is of independent origin, or whether its occurrence at a certain place is due to diffusion? I believe we may safely assume that, wherever a story which consists of the same combination of several elements is found in two regions, we

must conclude that its occurrence in both is due to diffusion. The more complex the story is, which the countries under consideration have in common, the more this conclusion will be justified. I will give an example which will make this clearer. Petitot ("Traditions Indiennes du Canada Nord-ouest," p. 311) tells a story of the Dog-Rib Indians of Great Slave Lake: A woman was married to a dog and bore six pups. She was deserted by her tribe, and went out daily procuring food for her family. When she returned she found tracks of children around her lodge, but did not see any one besides her pups. Finally she discovered from a hiding-place that the dogs threw off their skins as soon as she left them. She surprised them, took away the skins, and the dogs became children, — a number of boys and one girl. These became the ancestors of the Dog-Rib Indians. We may analyze this story as follows: 1. A woman mated with a dog. 2. Bears pups. 3. Deserted by her tribe. 4. Sees tracks of children. 5. Surprises them. 6. Takes their skins. 7. They become a number of boys and one girl. 8. They become the ancestors of a tribe of Indians. These eight elements have been combined into a story in the same way on Vancouver Island, where a tribe of Indians derives its origin from dogs. The single "elements" of this tale occur in other combinations in other tales. The elements may have arisen independently in various places, but the sameness of their combination proves most conclusively that the whole combination, that is, the story, has been carried from Arctic America to Vancouver Island, or *vice versa*.

It is, however, necessary to apply this method judiciously, and the logical connection of what I have called "elements" must be taken into account. A single element may consist of a number of incidents which are very closely connected and still form one idea. There is, for instance, an Aino tale of a rascal who, on account of his numerous misdeeds, was put into a mat to be thrown into a river. He induced the carriers to go to look for a treasure which he claimed to possess, and meanwhile induced an old blind man to take his place by promising him that his eyes would be opened. Then the old man was thrown into the river, and the rascal took possession of his property. We find this identical tale in Anderson's fairy tales, and are also reminded of Sir John Falstaff. While it is quite probable that these tales have a common root, still they are so consistent in themselves that the same idea might have arisen independently on several occasions. In cases like this we have to look for corroborating evidence.

This may be found either in an increase of the number of analogous tales, or in their geographical distribution. Whenever we find a tale spread over a continuous area, we must assume that it spread

over this territory from a single centre. If, besides this, we should know that it does not occur outside the limits of this territory, our conclusion will be considerably strengthened. This argument will be justified even should our tale be a very simple one. Should it be complex, both our first and second methods may be applied, and our conclusion will be the more firmly established.

I will give an example of this kind. Around the Great Lakes we find a deluge legend: A number of animals escaped in a canoe or on a raft, and several of them dived to the bottom of the water in order to bring up the land. The first attempts were in vain, but finally the muskrat succeeded in bringing up a little mud, which was expanded by magic and formed the earth. Petitot recorded several versions of this tale from the Mackenzie Basin. It is known to the various branches of the Ojibway and to the Ottawa. Mr. Dorsey recorded it among tribes of the Siouan stock, and kindly sent me an Iowa myth, related by the Rev. W. Hamilton, which belongs to the same group. On the Atlantic coast the legend has been recorded by Zeisberger, who obtained it from the Delawares, and Mr. Mooney heard it told by the Cherokees in a slightly varied form.

They say that in the beginning all animals were up above, and that there was nothing below but a wide expanse of water. Finally, a small water-beetle and the water-spider came down from above, and, diving to the bottom of the water, brought up some mud, from which the earth was made. The buzzard flew down while the land was still soft, and by the flapping of its wings made the mountains. The Iroquois have a closely related myth, according to which a woman fell down from heaven into the boundless waters. A turtle arose from the flood, and she rested on her back until an animal brought up some mud, from which the earth was formed. I have not found any version of this legend from New England or the Atlantic Provinces of Canada, although the incident of the turtle forming the earth occurs. We do not find any trace of this legend in the South, but on turning to the Pacific coast we find it recorded in three different places. The Yocut in California say that at a time when the earth was covered with water there existed a hawk, a crow, and a duck. The latter, after diving to the bottom and bringing up a beakful of mud, died. Whereupon the crow and the hawk took each one half of the mud, and set to work to make the mountains. This tale resembles in some respects the Cherokee tale. Farther north I found the tale of the muskrat bringing up the mud among the Molalla, the Chinook, and the Bilqula, while all around these places it is unknown. As, besides, these are the places where intercourse with the interior takes place, we must conclude that the tale has been carried to the coast from the interior. Thus we obtain the

result that the tale of the bringing up of the earth from the bottom of the water is told all over an enormous area, embracing the Mackenzie Basin, the watershed of the Great Lakes, the Middle and South Atlantic coasts, and a few isolated spots on the Pacific coast which it reached overflowing over the mountain passes.

We will now once more take up the legend of the woman and her pups. I mentioned that two almost identical versions are known to exist, one from Great Slave Lake, the other from Vancouver's Island. The legend is found in many other places. On the Pacific coast it extends from southern Oregon to southern Alaska, but in the north and south slight variations are found. Petitot recorded a somewhat similar tale among the Hare Indians of Great Bear Lake, so that we find it to occupy a continuous area from the Mackenzie to the Pacific coast, with the exception of the interior of Alaska. Among the Eskimo of Greenland and of Hudson Bay we find a legend which closely resembles the one we are considering here. A woman married a dog and had ten pups. She was deserted by her father, who killed the dog. Five of her children she sent inland, where they became the ancestors of a tribe who are half dog, half man. The other five she sent across the ocean, where they became the ancestors of the Europeans. The Greenland version varies slightly from the one given here, but is identical with it in all its main features. Fragments of the same story have been recorded by Mr. James Murdoch at Point Barrow. We may analyze this tale as follows: 1. A woman married a dog. 2. She had pups. 3. Was deserted by her father. 4. The pups became ancestors of a tribe. Here we have four of the elements of our first story combined in the same way and forming a new story. Besides this, the geographical distribution of the two tales is such that they are told in a continuous area. From these two facts we conclude that they must have been derived from the same source. The legend of the half-human beings with dog legs forms an important element in Eskimo lore, and according to Petitot is also found among the Loucheux and Hare Indians. This increases the sweep of our story to that part of North America lying northwest of a line drawn from southern Oregon to Cape Farewell, the southernmost point of Greenland. It is worth remarking that in Baffinland the mother of the dogs is, at the same time, the most important deity of the Eskimo. These arguments hardly need being strengthened.

We may find, however, additional reasons for our opinion in the fact that there are other stories common to Greenland and Oregon. One of the most remarkable among these is the story of the man who recovered his eyesight. The tale runs about as follows: A boy lost his eyesight, and ever since that time his mother let him

starve. His sister, who loved him dearly, fed him whenever she was able to do so. One day a bear attacked their hut, and the mother gave the boy his bow and arrow, levelled it, and the boy shot the bear. His flesh served the mother and sister for food all through the winter, while she had told the boy that he had missed the bear and that it had made its escape. In spring a wild goose flew over the hut and asked the boy to follow it. The bird took the boy to a pond, dived with him several times, and thus restored his eyesight. The boy then took revenge on his mother. I recorded this story once on the shores of Baffin Bay, once in Rivers Inlet in British Columbia. Rink tells the same story from Greenland. Here we have an excellent example of a very complex story in two widely separated regions. We cannot doubt for a moment that it is actually the same story which is told by the Eskimo and by the Indian. Besides this story there are quite a number of others which are common to the Eskimo and to tribes of the North Pacific coast.

From these facts we conclude that diffusion of tales between the Eskimo and the Indian tribes of the western half of our continent has been quite extensive. On the other hand, notwithstanding many assertions to the contrary, there are hardly any close relations between the tales of the Algonquin and the Eskimo. In Leland's collection of New England tales, for instance, I found only one or possibly two elements that belong to Eskimo lore, — the capture of a bathing girl by taking away her clothing, and the killing of birds which were enticed to come into a lodge. Both of these appear, however, in combinations which differ entirely from those in which they occur in the Eskimo tales.

There are, however, very close relations between the tales of the Algonquin and those of the Pacific coast. I will select one of the most striking examples. Leland, in his collection of Algonquin legends (p. 145), tells of two sisters who slept in a forest, and, on seeing stars, wished them to become their husbands. On the following morning they found themselves in heaven, one the wife of a man with beautiful eyes, the other the wife of a man with red twinkling eyes, — both the stars whom they had desired for their husbands. Then they peeped down through a hole in the ground and perceived the earth, to which they eventually returned. This abstract may stand for another story which I collected at Victoria, B. C. There are quite a number of other Algonquin tales which are found also on the Pacific coast. I select some more examples from Leland's book because the distance between the tribes he studied and those of the Pacific coast is the greatest. He tells of the rabbit which tried to rival in a variety of ways a number of animals. The same tales are told of Hiawatha and Nanabozhoo; in Alaska they are told of the

raven. In a Passamaquoddy legend it is stated (Leland, *op. cit.*, p. 38) that a witch asked a man to free her from vermin which consisted of toads and porcupines. When she asked the man to crush the poisonous vermin he deceived her by crushing cranberries which he had brought along instead. I collected the same tale in a number of places on the North Pacific coast.

This series of complex stories from the extreme east and the extreme west of our continent leaves no doubt that each originated at one point.

The end of the story of the women who were married to stars differs somewhat in New England and on the Pacific coast. In the East the stars permit the women to return, while in the West they find the possibility of return by digging roots contrary to the commands of their husbands. In doing so they make a hole through the sky and see the earth. They then make a rope, which they fasten to their spades and let themselves down.

We find the same incident in a story which Mr. A. S. Gatschet collected among the Kiowa. In the creation legend of this tribe, it is told that a woman was taken up to the sky. The analysis of the two legends reveals the following series of identical incidents: 1. A woman taken up to the sky. 2. Is forbidden to dig certain roots. 3. She disobeys her husband, and discovers a hole through which she can see the world. 4. She secretly makes a rope and lets herself down. In this case we may apply our first principle, and conclude that the tale in this form must have sprung from one centre. This conclusion is strengthened by the fact that the rest of the Kiowa legend coincides with another tale from the Northwest coast, which is also a creation legend. The Kiowa tale continues telling how the son of the sun fed upon his mother's body. Then an old woman captured him by making arrows and a ball (which is used as a target) for him and inducing him to steal them. I have recorded this tale among the Tsimshian at the northern boundary of British Columbia.

The comparisons which we have made show that each group of legends has its peculiar province, and covers a certain portion of our continent. We found a number of tales common to the North Pacific and the Arctic coasts. Another series we found common to the territory between the North Atlantic and Middle Pacific coasts. The Kiowa tale and the Northwestern tale indicate a third group which seems to extend along the Rocky Mountains. I will not lay too much stress upon the last fact, as the province of these tales needs to be better defined. It appears however, clearly, that tales, and connected with it, we may add, other cultural elements, have spread from one centre over the Arctic and North Pacific

coasts, while there is hardly anything in common to the Eskimo and Algonquin. These facts strengthen our view that the Eskimo, before descending to the Arctic coast, inhabited the Mackenzie Basin, and were driven northward by the Athapaskans. We must also assume that a certain cultural centre corresponds to our second province of legends.

We will finally compare some American myths with such of the Old World, but we shall confine ourselves to those to which our first principle may be applied. I have found a series of complicated tales which are common to both. One of the most remarkable is the story of the cannibal witch who pursued children. Castrén ("Ethnologische Vorlesungen," p. 165) has recorded the following Samoyede fairy tale: Two sisters escaped a cannibal witch who pursued them. One of the girls threw a whetstone over her shoulder. It was transformed into a cañon, and stopped the pursuit of the witch. Eventually the latter crossed it, and when she almost reached the sisters, the elder threw a flint over her shoulder, which was transformed into a mountain and stopped her. Finally the girl threw a comb behind her, which was transformed into a thicket. On the North Pacific coast we find the identical story, the child throwing three objects over its shoulders, — a whetstone which became a mountain, a bottle of oil which became a lake, and a comb which became a thicket.

Among a series of Aino tales published by Basil Hall Chamberlain I find four or five ("Folk-Lore Journal," 1888, p. 1 ff. Nos. 6, 21, 27, 33, 36) which have very close analoga on the North Pacific coast.

Another very curious coincidence is found between a myth from the Pelew Islands and several from the North Pacific coast. J. Kubary (in "A. Bastian. Allerlei aus Volks- und Menschenkunde," i. p. 59 ff.) tells the following: A young man had lost his fish-hook, the line having been broken by a fish. He dived after him, and, on reaching the bottom of the sea, reached a pond, at which he sat down. A girl came out of a house to fetch some water for a sick woman. He was called in and cured her, while all her friends did not know what ailed her. In British Columbia we find the same story, an arrow being substituted for the hook, a land animal for the fish. There are a number of other remarkable coincidences in this tale with American tales from the Pacific coast. It is said, for instance, that a man owned a wonderful lamp, consisting of two mother-of-pearl shells, which they kept hidden, and which was finally taken away by a boy, exactly as the sun was stolen by the raven in Alaska.

It is true that comparisons ought to be restricted to two well-defined groups of people; coincidences among the tales of one

people and a great variety of others have little value. Still, diffusion has taken place all along the east and north sides of Asia. Setting aside the similarity of the Northwest American tales with those from Micronesia, I believe the facts justify the conclusion that transmission of tales between Asia and America has actually taken place, and, what is more remarkable, that the main points of coincidence are not found around Behring Strait, but farther south; so that it would appear that diffusion of tales, if it took place along the coast line, was previous to the arrival of the Eskimo in Alaska. I admit, however, that these conclusions are largely conjectural, and need corroboration from collections from eastern Asia and from Alaska, which, however, unfortunately do not exist.

I hope these brief notes will show that our method promises good results in the study of the history of folk-lore.

It is particularly important to emphasize the fact that our comparison proves many creation myths to be of complex growth, in so far as their elements occur variously combined in various regions. This makes it probable that many elements have been embodied ready-made in the myths, and that they have never had any meaning, at least not among the tribes in whose possession we find them. Therefore they cannot be explained as symbolizing or anthropomorphizing natural phenomena; neither can we assume that the etymologies of the names of the heroes or deities give a clue to their actual meaning, because there never was such a meaning. We understand that for an explanation of myths we need, first of all, a careful study of their component parts, and of their mode of dissemination, which must be followed by a study of the psychology of dissemination and amalgamation. Only after these have been done we shall be able to attack the problem of an explanation of myths with the hope of success.

Frans Boas.

SOME HAWAIIAN PASTIMES.¹

THE pleasure-loving Hawaiian aborigines, still passionately devoted to flowers, music, and dancing, formerly practised a variety of athletic sports and games peculiar in part to their isolated community. Under the enervating influences of civilization the people now neglect the dashing sports of their ancestors, and have adopted in their stead modern games, such as cards, dice, etc., with which they satisfy their love of gambling with less physical exertion. The pastimes of the natives naturally fall under three heads, athletic sports, aquatic sports, and games. Mr. James Jackson Jarves, the historian, who lived on the island from 1837 to 1840, enumerates nearly a score of sports, that we group as stated :—

ATHLETIC SPORTS: *Moku-moku*, boxing, a favorite national game sometimes attended by fatal results ; the more freely blood flowed in combat the greater the delight of the spectators ; in this respect emulating the features of a modern prize-fight.

Hakooku, wrestling, *Loulou*, a trial of strength by hooking the fingers, and *Uma*, a trial of the strength of the arms, are associated sports.

Foot-races were common ; the king's messengers are said to have attained great speed, making the circuit of Hawaii, about three hundred miles over a very bad road, in eight or nine days. Their pace was a dog-trot, but in the light of modern six-day go-as-you-please exhibitions, their performance was not remarkable.

Pahe, throwing or rather glancing heavy darts two to five feet in length along a level place, carefully prepared for the purpose.

Ulu-maika was a species of bowling in which stone disks with flat sides were rolled on the ground to reach a given mark. These stones resemble those used by the American Indians for *chunks*, a somewhat similar game. They were highly polished, and about the size of two fists ; specimens are now preserved as curiosities by the residents, and a furrow on gently sloping ground leading to a level expanse was pointed out to me as a spot where the bowling had been practised. Mr. Arthur C. Alexander, of Honolulu, informs me that this game has not been played for at least a generation. In the neighborhood of one of the courses on Molokai he found, some years ago, a score or more of the disks, whole and broken, some of which were beautifully made.

AQUATIC SPORTS. Inhabiting islands in such a latitude that the

¹ Illustrated with projections of original photographs ; read at the Annual Meeting of the American Folk-Lore Society, November 28, 1890.

ocean is agreeably warm throughout the year, and depending in some measure on fish for their food, it is not surprising that the Hawaiians acquired extraordinary skill in canoeing, swimming, diving, and surf-riding, the latter sport being peculiar to the Pacific Islanders. At least four varieties of these aquatic sports bore distinctive names:

Kulakulā, wrestling in the sea ;

Honuhonu, swimming with the hands only, the feet being interlocked ;

Lelekawa, leaping from lofty cliffs into the sea, a sport still in vogue, and one in which children of foreign-born residents early become expert ; and

Hee-nalu, or surf-riding, to which we shall again refer.

GAMES. *Puhenehene* ; this game consisted in concealing a small stone in one of five loose bundles of cloth, and in full gaze of all watching, yet so adroitly as to deceive them. As all games were more or less associated with gambling, these simple-minded Kana-kas would seem to have discovered independently thimble-rigging tricks of their civilized contemporaries.

Konane, an intricate game of draughts, played with colored stones upon a flat stone ruled with a large number of squares.

Lelekoali, rope-swinging ; *Ume*, *Kilu*, and *Papuhene*, games of an impure nature ; sliding down steep hills on smooth boards ; and the ever favorite dancing complete the list. (Jarves, "History of the Hawaiian or Sandwich Islands." Boston, 1843. 8vo.)

On the fertile island of Kauai, at the northwest end of the group, one which is less visited by tourists than some others, a unique pastime was until recently carried on at rare intervals of time, that replaced the pyrotechnical displays of other nations. On the northwest coast of Kauai precipitous cliffs rise abruptly from the sea to a height of one thousand to two thousand feet (*Pali*), and from these giddy heights the ingenious and beautiful display of floating firebrands took place. An eye-witness (Mrs. Francis Sinclair) thus describes the scene : —

On dark, moonless nights, upon certain points of these precipices, — where a stone would drop sheer into the sea, — the operator takes his stand with a supply of *papala* sticks (a light and porous indigenous wood), and, igniting one, launches it into space. The buoyancy of the wood, and the action of the wind sweeping up the face of the cliffs, cause the burning branch to float in mid-air, rising or falling according to the force of the wind, sometimes darting far seaward, and again drifting towards the land. Firebrand follows firebrand, until, to the spectators who enjoy the scene in canoes upon the ocean hundreds of feet below, the heavens appear ablaze with great shooting stars, rising and falling, crossing and recrossing each

other in a weird manner. So the display continues until the firebrands are consumed, or a lull in the wind permits them to descend slowly and gracefully into the sea.

The *Papala* tree (*Charpentiera ovata*) attains the height of about twenty feet, and grows only upon the highlands from two to three thousand feet above the sea. When in full bloom it has a very peculiar and graceful appearance, reminding one of the most delicate seaweed. The wood is very light and porous, and, being easily ignited, has been chosen by the natives for their grand and original pyrotechnics. (Mrs. Francis Sinclair, Jr., "Indigenous Flowers of the Hawaiian Islands." London, 1885. 4to. Plates. Cf. Hillebrand's "Flora of the Hawaiian Islands.")

While a guest of Mr. George S. Gay, on the little island of Niihau, I enjoyed opportunities of learning several points of folk-lore interest. This islet of the Pacific is about twenty-two miles long, varies in width from four to eight miles, and embraces, approximately, seventy thousand acres. The natives residing here now number less than one hundred, and their isolation has preserved them from the evils attendant upon civilization, especially that variety of civilization introduced by sailors at every seaport of the world. The inhabitants, however, have not been exempt from the decadence in numbers which is rapidly de-Hawaiianizing the kingdom; for, at the census of 1832, they numbered over one thousand. The circumstance that, for twenty-five years, the entire island has been owned by a single family of Scotch origin, engaged in sheep-raising, and who have had the welfare of the natives at heart, especially in limiting the supply of alcoholic liquors, has further tended to preserve them from obvious evils. A sort of patriarchal life exists on Niihau; the only white family residing there receives tribute from the natives, who supply at stated times and in their courses fish, cocoanuts, sweet potatoes, and a certain amount of labor.

Here I witnessed, by the courtesy of Mr. Gay, the sport of surf-riding, once so universally popular, and now but little seen. Six stalwart men, by previous appointment, assembled on the beach of a small cove, bearing with them their precious surf-boards, and accompanied by many women and a few children, all eager to see the strangers, and mildly interested in the sport. After standing for their photograph, the men removed all their garments, retaining only the *malo*, or loin-cloth, and walked into the sea, dragging or pushing their surf-boards as they reached deeper water.

These surf-boards, in Hawaiian "wave-sliding-boards" (*Papa-ha-nalu*), are made from the wood of the *viriviri* (*Erythrina corallodendrum*), or bread-fruit tree; they are eight or nine feet long, fifteen to twenty inches wide, rather thin, rounded at each end, and care-

fully smoothed. The boards are sometimes stained black, are frequently rubbed with cocoanut oil, and are preserved with great solicitude, sometimes wrapped in cloths. Children use smaller boards.

Plunging through the nearer surf, the natives reached the outer line of breakers, and watching their opportunity they lay flat upon the board (the more expert kneeled), and, just as a high billow was about to break over them, pushed landward in front of the combers. The waves rushing in were apparently always on the point of submerging the rider; but, unless some mishap occurred, they drove him forward with rapidity on to the beach, or into shallow water. At the time of the exhibition, the surf was very moderate, and the natives soon tired of the dull sport; but in a high surf it is, of course, exciting, and demands much skill born of experience.

As commonly described in the writings of travellers, an erroneous impression is conveyed, at least to my mind, as to the position which the rider occupies with respect to the combing wave.¹ Some pictures, too, represent the surf-riders on the seaward slope of the wave, in positions which are incompatible with the results. I photographed the men of Niihau before they entered the water, while surf-riding, and after they came out. The second view shows plainly the positions taken, although the figures are distant and consequently small. (Photographs exhibited.)

A few days later, on another beach, I was initiated in the mysteries of surf-riding by my host, who is himself quite expert; and while I cannot boast of much success, I at least learned the principle, and believe that practice is only needed to gain a measure of skill. For persons accustomed to bathing in surf, the process is far less difficult than usually represented.

The Pacific Ocean bordering the Hawaiian Islands is well stocked with fish, and the natives depend on them for the nitrogenous food needed to supplement the starchy *poi*. On Niihau they fish for squid with two strong hooks (formerly made of bone, now of English manufacture), attached to a line that is weighted in a peculiar fashion. The hooks are fastened between a spotted cowry shell (*cyprea*) and a hemispherical mass of granular olivine (grooved on the convex surface to secure the line). The stones are about the size and shape of a half-orange; the material² is sought by the men

¹ Jarves speaks of the men as "boldly mounting the loftiest wave, and, borne upon its crest, rushing with the speed of a racehorse towards the shore." Miss Bird says they "keep just at the top of the curl, but always apparently coming down hill with a slanting motion." Miss Gordon Cumming writes of the man "poised on the rushing wave." The engraving in Nordhoff's *Northern California, Oregon, and the Sandwich Islands*, page 51, shows the surf-riders on the seaward slope of the waves, in which position they could not advance.

² Olivine is a common constituent of certain lavas, but this material is quite

of Niihau on the neighboring tiny island of Kaula, which is occasionally visited for the purpose of collecting a supply. The Hawaiians believe that the shell and the green stone attract the squid, and is necessary to their capture; certain specimens of the stone are regarded as very choice and are highly treasured. They also have the superstition that the stones lose their charm if you cook a squid caught with a given stone, and to injure an enemy the native tries to steal a piece of a squid caught by him, and by cooking it to deprive the fishing-stone of its virtue. Squid-fishing is commonly practised on all the islands, but the use of olivine and cypræa shell is peculiar to Niihau. The natives eat the squid both raw and cooked. It is also dried for future consumption.

A traveller in the tropics is prepared for the bountiful resources of nature that makes it possible to sustain life with a minimum of artifice and exertion, but I confess to surprise at learning that even children's marbles grow on shrubs. I saw boys playing with the hard, almost perfectly spherical seeds of the *Kakalaioa* plant (*Casalpinia bonducella*, Flem.¹). The name of the plant signifies thorny, and is singularly appropriate; it grows in rocky places in the lowlands. The seed pods, which grow on long stalks, are thickly covered with sharp spines something like a chestnut burr. They are first green, then brown, and when ripe almost black, and grow in bunches of eight to thirteen. Each pod has one or two seeds, stony hard and of lead color. The seeds, when dried, are very tough, and, shaken in a bag, rattle with a metallic sound much like true marbles. The game, of course, is a foreign importation, and, so far as I could ascertain, is not protected by a high tariff.

Before leaving the interesting island of Niihau, and bidding my kind hosts "*Aloha*," I visited the sonorous sand-dunes at Kaluakahua. My study of musical sand is recorded elsewhere; here I would only make brief mention of a superstition connected with it. The Hawaiians say that the sounds produced when the sand slides down the steep dunes are caused by *uhane*, spirits, who grumble at being disturbed. These sandhills are used by the natives for interments, as bleached and well-preserved skeletons and skulls still evidence.

peculiar, consisting of a mass of olivine intermingled with a little pyroxene. My friend, Mr. Arnold Hague, of the United States Geological Survey, says of the specimen: "I think there is no doubt that it occurs as a dike in basaltic rock; it is quite interesting, as such very basic dikes are somewhat rare. The brilliant green color is probably what makes it so attractive to the natives, and if it has any virtue in aiding them to catch fish, it probably comes from the same brilliancy in color."

¹ This is officinal in the Indian pharmacopœia, being used in the treatment of malarial fevers. See article by Dr. H. H. Rusby in *Druggists' Bulletin*, New York, October, 1889. Cf. Hillebrand's *Flora*.

I have previously pointed out in this Journal (vol. ii. p. 227), that the Bedouins of the Desert of Sinai attribute the same natural phenomenon to the *Nagous* or wooden gong of a buried monastery. Permit a short digression in order to record in this connection a third superstition attached to musical sandhills and not before published. Such dunes occur near the southern end of the Peninsula of Lower California, and the Mexicans relate the following legend: Many centuries ago there was a flourishing monastery at this spot, but owing to the wickedness of the monks it was overwhelmed by drifting sand. The monastery bells, however, were not involved in the fall of the monks, having been blessed with due ceremony by high ecclesiastics; hence the sound of these holy bells is still heard at matins and vespers.

This tradition resembles that of the Arabs, but is ingenious in accounting for the overthrow of the monastery and the survival of the music-yielding bells.

I landed at Niihau by the monthly steamer, but I left the island in an open whaleboat, crossing the channel to Kauai. My companion on this voyage had secured at Kaluakahua a very fine skull, with teeth in perfect preservation, and altogether an ethnological treasure. Mr. Gay cautioned him not to let the superstitious boatmen see the skull, lest they should refuse to start on the voyage, and he concealed it in a piece of baggage. The transit from Kii to Waimea is often made in four to six hours, but on this occasion head winds and no wind, strong tides and heavy seas, combined against us, and, though the Kanakas rowed bravely, we spent thirteen and a half weary hours in the little boat. My companion, who suffered terribly from seasickness, now regards the superstition of the Hawaiian sailors as well founded, and vows never to undertake another sea voyage with a skull in his portmanteau!¹

H. Carrington Bolton.

¹ The paper was illustrated by specimens of the Hawaiian disks (chunke-stones), kindly loaned by the Auburn Theological Seminary through Prof. Frederick Starr; of the shell and olivine stone used in fishing; photographs of surf-riders; the seeds used for marbles; and botanical specimens from the Torrey Herbarium, Columbia College.

FOLK-LORE OF STONE TOOLS.¹

THE curious notions that prevail regarding stone tools the world over are well known to folk-lore students and archaeologists. On the subject in America, however, little has as yet been gathered. It is a field which will well repay research by the members of our Society. We may look for such material under three groups:—

A. Native Lore of Indians.

(1) Ideas respecting the power of Stone Tools.

(2) Notions regarding their origin.

B. Immigrant Lore of Whites.

(3) Superstitions regarding origin and power.

Our Indians are too near their own Stone Age for a great volume of such notions to have arisen among them. Yet we may see its beginnings.

Stone axes, if ever, are seldom made among the Pueblos of New Mexico at the present day. Nor are they used for their original purpose to any extent. Many are, however, treasured among the people, and looked upon with respect as things that have come down from ancestors. C. Carter Blake says: "I was at a little house called San Nicolas, in the Chontales Hills (the owner of which, Señorita Justa Aragon, was perhaps the only pretty half-breed girl I ever saw), and observed a celt, formed of green diorite, being used to crush maize on the rough quartzose piedra which served as a mill. . . . I had never seen a similar case, and offered the young lady a handsome price for it, but she replied that it had come down from heaven in a thunder-storm, and had been an heirloom amongst her Indian ancestors for many years. It furthermore insured the retention of perpetual virtue to the maiden who should grind maize with it. Under the circumstances I was obliged to abandon the negotiation."

In Emmons' MS. Catalog of his Alaska Collection in the American Museum of Natural History, we find that "such value was placed upon these stone implements in early days that, when the man of the house started out to cut with one, the wife must refrain from all merriment and conduct herself becomingly, lest the instrument break."

No. 169 in Emmons' Collection was worn as a charm by an old Indian, though he admitted that it had once been an adze. Certain stone knives in the same series had come to be tribal property, and were looked upon with veneration. Mr. Henshaw says that stone

¹ Abstract of a paper read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890, by Prof. Frédéric Starr, of New York, N. Y.

plummets are called sorcery stones by the Santa Barbara Indians of California, who say that they are used by medicine men in making rain, curing the sick, and in ceremonies.¹

Curious notions are already found regarding the origin of stone tools. The California Indians told Mr. Frost that stone arrowheads were "no good," that they were made by the lizards.² The Twanas of the Northwest claim that they were made by the wolf before he degenerated to his present form.³ Mr. De Cost Smith, of our Society, tells me that among the Dakotas it is believed that they are made by spiders, and that an Indian told him he had found one after he drove the spider away!

Of immigrant belief of this kind we *ought* to find much. I know of but two cases. In Porto Rico, stone axes and arrowheads are called *piedras-de-rayo*, — "thunder-stones." I am assured that the belief in the thunderbolt origin of grooved stone axes prevails in Bollinger County, Missouri.

On this paper Mr. A. F. Chamberlain remarked as follows: The Ottawas have a curious explanation for the piles of flints found on the surface of the ground. Ne-naw-bo-zhoo, the demigod, pursued his wicked brother who had a body of stone, and every time he struck him with his club the chips would fly off. At last he succeeded in killing him, and a mass of flinty rock near Antrim City, Michigan, marks the spot where the carcass of the monster lies.⁴ A somewhat similar legend is said to be current among the Iroquois and Cherokees.

In a Passamaquoddy myth related by Leland,⁵ we find mention of "thunder-bullets," or *bed-dags k'chisousan*, as they are called. It is a sign of good luck to find one of these stones.

Rev. W. M. Beauchamp, in his interesting article on "The Origin and Early Life of the New York Iroquois,"⁶ tells us that the Mohawks, in 1667, gathered from the shore of Lake Champlain "pieces of flint nearly all cut into shape." As to the origin of these, "the Indians explained that some invisible men in the lake prepared these weapons. If the Indians gave them plenty of tobacco, the supply became abundant."

There are doubtless other stories of a similar kind, which would be not less interesting.

¹ *American Naturalist*, vol. xx. p. 87: Henshaw.

² *Ibid.*, vol. xxii. p. 479: Frost.

³ *Smithsonian Annual Report*, 1878, p. 236: Eels.

⁴ A. J. Blackbird: *History of the Ottawa and Chippewa Indians of Michigan* (1887), p. 76.

⁵ *Algonquin Legends of New England*, p. 265.

⁶ *Trans. Oneida Histor. Soc.* 1887-1889, p. 135.

EXHIBITION OF GEMS USED AS AMULETS, ETC.

At the Annual Meeting of the American Folk-Lore Society, November 28, 1890, Mr. George F. Kunz of New York made an exhibition of certain gems possessing an interest in connection with folk-lore, of which the following is a description.

Star sapphire (asteria,) Ceylon. Light blue sapphire, cut *en cabochon* showing lines of a six-rayed star. In Ceylon these are worn because they are believed to bring good fortune to the wearer and guard him from evil spirits.

Moonstone from Kandy, Ceylon, believed to bring good fortune, and considered holy. These are never sold on any other than cloth of yellow, the sacred color.

Lodestone, a native oxide of iron having magnetic properties. In Europe it was worn for centuries for the power it was supposed to possess, and for the charm it was believed to give the wearer. Large quantities of it are found at Magnet Cove, Arkansas. It is estimated that from one to three tons are annually sold to the negroes of the South, to be used by the voodooes, who employ it as a conjuring stone. In July, 1887, an interesting case was tried in Macon, Georgia, where a negro woman sued a conjurer to recover five dollars which she paid him for a piece of it to serve as a charm to bring back her wandering husband, which it failed to do. As the market value of this stone was only seventy-five cents a pound, the judge ordered the money refunded.

Lodestone (native magnet) worn by the physicians of the fifteenth, sixteenth, seventeenth, and eighteenth centuries.

Tabasheer, bought at the bazaar held at Calcutta, Hindostan, November, 1888; a variety of opal found in the joints of the bamboo, and sold in India for medicinal purposes. This is thought by the writer to have been the snakestone mentioned by Tavernier as possessing the power of neutralizing the bite of the cobra di capello.

Amber circular bead, — very ancient; Cholula, Mexico: believed to be the first noted occurrence of its use as an ornament by the old Mexicans. It was used as an incense in their temples.

Strings of crude amber beads worn by a chief in northern Africa (originally from the Baltic Sea).

Prehistoric beads of garnet, drilled from both sides, — from ancient Bohemian graves.

Small charms made of red and white carnelian, agate, etc., some in the form of rude arrows; found in an ancient Assyrian grave. These are similar in character to those in the Assyrian gallery of the Louvre.

Agate seals, — one containing a Pehlevi inscription, — older than the Persian.

Persian seals, of chalcedony and jasper, not ancient. To every contract is affixed a seal. Nowhere is the use of seals so universal as in Persia, where every mule-driver, or other person who cannot write, carries a seal.

Ancient Assyrian seals, cut in bloodstone, hematite, sard, carnelian, and chalcedony.

Assyrian seals cut in hematite and black slate.

Turquoise talismans, inscribed with inscriptions from the Koran.

Fragment taken from the jade tombstone of Tamerlane, the celebrated Tartar prince, and conqueror of Persia, India, and Egypt. The tombstone is in the mosque Guer Emir at Samarcand. This fragment is from the collection of Dr. Heinrich Fischer. Whoever procured this piece left the remainder of the tombstone for some enterprising American or English collector.

Persian talisman of dark green jade, on which is inscribed the entire first chapter of the Koran.

Mace-head of white jade, said by General Richard Khan (secretary and interpreter of the present Shah of Persia (Nasr-Ed-Din) to have belonged to the great Persian conqueror, Nadir Shah, obtained by him in his loot of India, with other jewels of the treasuries of the kings and moguls of Delhi, which were estimated at the time to be worth £32,250,000. This mace-head is decorated in East Indian style, and contained one hundred and sixty-nine precious stones of fair size, which were removed from it and sold by the descendants of Nadir Shah, who now reside at Teheran, Persia, in a destitute condition.

Votive adze of jadeite, Oaxaca, Mexico. Largest archæological jadeite object known. Weight two hundred and twenty-nine and three-tenths ounces troy. This is of especial interest, because there have been cut from the back two pieces, and an attempt has been made to separate a third portion. Jadeite celts were cut into halves and quarters and then ornamented. This cutting was done to extend the material, owing to its scarcity.

Breastplate of jadeite, ornamented with a Maya face; taken from a tomb near Santa Lucia, Cotzulmaguapa, Guatemala, near the temples and tombs of the ancient kings of Quiche.

Necklace of emerald-green jadeite beads, and one bead of rock crystal, from the valley of Mexico.

Necklace of beads of emerald-green jadeite, amethyst, green moss agate, serpentine, aragonite, marine shells, etc., from San Juan Teotihuacan, Mexico.

Hei-Tiki fetich charm of Maori chiefs, from South Middle Island,

near Massacre Bay, New Zealand, made of the Oceanic variety of jade, with scalloped circular eyes of the haliotis or abalone shell.

Jade Hei-Tiki fetiches or charms, made of the Oceanic variety of jade; in one the eyes look toward the right, and in the other toward the left.

Chinese armlet of jadeite (imperial jade); — the material mined at Mogung, Burma.

Earring, Maori work, — New Zealand, made of the Oceanic variety of jade.

Aztec pendant of bloodstone (green jasper, with red spots), from Mexico; used by the Aztecs and in Spain in the fifteenth and sixteenth centuries to stanch the flow of blood from a wound.

Gold ornament, star-shaped, with raised representation of the whorl of a shell, from Cholula, Mexico.

Labrets — lip ornaments — made of obsidian, from the valley of Mexico.

Fetich from the Pueblo of Santa Domingo, near Wallace Station, New Mexico, made of gypsum, with eyes of turquoise; used by the medicine men of the Pueblo Indians in their ceremonies to induce rain.

String of beads and a small animal fetich, made of marine shells, to which are attached drilled pieces of turquoise and steatite, from an ancient Zuni grave near Tempe, Arizona.

A rock-crystal tablet, found in an excavation near Cholula, State of Puebla, Mexico, evidently made to represent an inundation (the whole tablet represents the goddess of water), the lines being the water, and the date of the inundation given as occurring in the "year of four flint."

Lip ornaments, one made of beryl, three inches by one and a half inches; and one of aventurine quartz, worn in the lower lip by the Botacudo Indians of Brazil, Calhau, Brazil, South America.

George Frederick Kuns.

THE DAUGHTER OF THE SUN.

A LEGEND OF THE TSIMSHIANS OF BRITISH COLUMBIA.

DURING the past summer I was unavoidably detained a week or two at Port Essington, British Columbia, waiting for a steamer to take several others and myself over to Haida Land. While there, I was so fortunate as to glean a few Tsimshian legends from a friend, one of which I shall send you for publication. It is, I believe, known as the "Legend of the Daughter of the Sun," and is as follows:—

The old folks tell us, that long ago there lived among the Tsimshians two brothers, whose wives gave birth, the one to a son, and, about the same time, the other to a daughter. The son of the one was remarkable for his plainness, while the daughter of the other was remarkable for her beauty. When they reached the years of maturity the son of the one fell in love with his cousin, the daughter of the other, who did not return the affection bestowed on her, but to his every request to become his wife gave a refusal. To his earnest entreaties she would say, "Do this for me, and do that; bring me such a thing, and bring me such another, and then I will become your wife." When each request was performed, and he claimed his just reward, she only laughed at him and called him a fool. Tired at length with her repeated refusals, he asked her what she meant by such conduct; he told her how strong and how unchangeable his love was.

"Well," she replied, "if you love me as you say, you will not refuse me one last request." "What is it?" he replied; "I will do it if I can." "Cut your hair close, such as slaves do, then come to me and I will be your wife." As a mark of subjection, it was customary amongst the native tribes on this coast to compel their slaves to wear short hair. So every freeman, who chose to have his hair cut short, was looked upon as no better than a slave, and so continued until it again grew long. Hearing this last request he hesitated, well knowing the consequences; however, after a while he went and had it cut, and presented himself, in order to claim his reward.

When she saw him she said, "You fool! to cut your hair for a woman, and become like a slave; I never shall have one like you for my husband: so go away and bother me no more." This last was the worst cut of all. He left, sad and sorrowful; day after day he wandered aimlessly about, not caring where he went, nor what became of himself. In his wanderings he came to a large house, outside of which he stopped, not caring to make his presence known to the inmates. After a while a woman came outside, who, seeing his

woebegone appearance, asked him what he wanted, and what was the matter with him. To her he told his troubles from beginning to end, withholding not a single item. When he had finished the relation of his troubles she said, "My son, I knew all thy past life before you told me. Thou hast told thy story truly, and withheld nothing from me. By thy doing so I will help thee along, which I could not have done had thy tale been false. Better days shall yet be thine. Thy cousin, who is indeed fair to look upon, refused thee; but there is one fairer still who shall not. Before long, the Daughter of the Sun shall become thy wife. Rest with me a while, and be refreshed before thou goest, and when you go I will show thee the way."

When ready to leave she took him outside, and showed him a path leading from her house, and told him to follow it a long way until he came to a very high mountain, to the top of which he was to climb. From its top he would find another road leading onward. This road also he had to follow, and at its farther end he would find a beautiful palace, where the people would show him what to do.

After leaving his kind hostess he journeyed onward, the road being long and wearisome, where his spirits, which had risen by his rest, again began to fail. By this time the mountain which had long been looming in the distance appeared to be getting nearer, which after a while he reached and began to climb. After a long and tedious climb he gained the summit, from which he found the road as directed. Once more on the road he hastened onward, until at length he found the beautiful house. Reaching it, he went to the door and knocked. In answer to the questions of Who was there? What he wanted? and Where he came from? he told his pitiable story of unrequited love, and how he had been sent to get the Daughter of the Sun as his wife. Hearing this, they called him in and made him welcome; also they told him in a little while they would give him a pretty wife. After a while they said here was a wife for him, and brought the Daughter of the Stars, who was very beautiful, more so than any one he had ever seen. Yet she, although pretty, did not please him; so they took her away and brought him one prettier still, — the Daughter of the Moon, who, although she looked well, was not accepted because her beauty was too cold.

At last they brought the one intended for him, — the Daughter of the Sun, — the one for whom he had come so far; one who, as she stood before him in all her radiant beauty, fairly dazzled his eyes, and no doubt was a wife to him far ahead of his first love.

What this story was told for I am unable to tell, unless it was told "to point a moral."

James Deans.

A CREATION MYTH OF THE TSIMSHIANS OF NORTHWEST BRITISH COLUMBIA

THE following strange creation myth I found a few summers ago during a fortnight's stay among these people.

When Caugh (the raven god) had formed the world, and had it stocked with animals, birds, fishes, and every living creature but mankind, the earth then being in a condition to receive a higher order of beings, he, Caugh, decided to make a race endowed with qualities which would enable them to have dominion over all the others, and finally to conquer the world, — a race who could claim him as father.

So, in order to bring this about, he had sexual connection with a stone and an elderberry-bush both at the same time.

In order to shape the destiny of the coming race, a great deal depended on which of the two should first become a mother. If the stone gave birth first, the people who sprung from it would be all covered with scales, and would not have died. If the bush first, the people would have nails on fingers and toes, and sooner or later, in turn, all would die. The bush gave birth first, and so, in consequence, the people had nails and became subject to sorrow, sickness, and finally to death. When the stone saw that the bush was delivered it stopped bearing, and so ended the matter.

James Deans.

EDITOR'S NOTE. — F. Boas has published an abstract of this tale in the "Fourth Report of the Committee on the North-Western Tribes of Canada" of the British Association for the Advancement of Science, 1889, p. 7: A long time ago a rock and an elder, near the mouth of Nass River, were about to give birth to man. The children of the elder were the first to be born, therefore man is mortal. If the children of the rock had been born first, he would have been immortal. From the rock, however, he received the nails on hands and feet.

GAMES AND POPULAR SUPERSTITIONS OF NICARAGUA.

CENTRAL AMERICA furnishes a comparatively unexplored field for the collector and student of Folk-Lore. Native Indian tales and superstitions are here found intermingled with those of Southern Europe, and the customs, language, and myths of two widely diverse peoples are so curiously blended that it is sometimes difficult to tell precisely what was contributed by old Spain, and what by the native inhabitants. This question may arise in connection with some of the specimens of Spanish-American folk-lore presented in this paper. In Nicaragua, where the following observations were made, as everywhere in Spanish-American countries, the inhabitants consist of two classes,—the Spanish-Americans, of more or less pure blood, who dress as we do, and whose lives conform in great measure to our own; and the Indians, whose costume is distinctive, and who are separated from the dominant people by an impassable chasm. They are superstitious, but not more so, it would seem, than the descendants of their conquerors.

It is the common belief of all the inhabitants of Nicaragua, Indians and Spaniards, unlettered and educated, that after a person has been exposed in the sun and agitated, as on returning from a journey, the animal heat of his body finds vent from his eye, with fatal effect upon young children and infants who may be exposed to its influence. The *Ojo caliente*, or "heated eye," as it is called, is so much feared, that children are always sent away or covered with a cloth when any person approaches who is thought to be agitated and overheated from exposure to the sun. It is also said that the "heated eye" of an intoxicated person is very dangerous to children. It is believed that the *Ojo caliente* would break their bones and cause their dissolution, and the deaths of many infants are attributed to this cause. Corals are worn by children as a protection against its influence, with the addition of an alligator's tooth, which is also considered efficacious.

Children in Nicaragua have an extensive lore of their own. Stories somewhat resembling those of "Uncle Remus" are told them, among which might be mentioned *Coyote cola quemada*, "The wolf with the burnt tail;" and *El pajarito del dulce encanto*, literally, "The bird of the pleasant enchantment."

The games of the Spanish-American children are intricate and amusing. One bears the curious title of *Sud-sud de la Calavera*,¹

¹ Under the caption of *Zum-zum*, a kind of humming-bird, E. Prichards, of Saint Domingo, gives the following account of a similar game played in that island,

which might be translated as "The thud-thud of the skull," but this is probably remote from its original meaning. In this game one of the players walks rapidly around the others, who sit in a circle, and finally drops a handkerchief behind one of them, without that person's knowledge. Continuing to walk around them, he picks up the handkerchief and strikes the selected player, who immediately leaps up and is pursued around the circle by the first one, who strikes him continually with the handkerchief. As they run, the following colloquy takes place:

1st Player. *Martinello!*

2d Player. *Señor amos.*

1st Player. *La mula le vendi!* "The mule is sold!"

2d Player. *El dinero?* "Where is the money?"

1st Player. *Le juego!* "I gambled it away!"

2d Player. *La Fava?* "Where are the knuckle bones?"

1st Player. *La quemé!* "I burnt them!"

2d Player. *La cenisa?* "Where are the ashes?"

1st Player. *En su camisa!* "In his shirt!"

2d Player. *El huevito?* "Where is the egg?"

1st Player. *En el ollito!* "In the little pot!"

2d Player. *Y la sal?* "Where is the salt?"

1st Player. *En su santísimo lugar!* "In its most holy place!"

At this both sit down, and the one who is seated last becomes "it," and proceeds to drop the handkerchief, and the game is continued as before.

Another game is called *Pi-si-si-gaña*.

In this the players clap their hands, palms down, one on top of the other, in a single pile, and the one whose hand is uppermost asks the questions, while the others reply, as follows:—

Pi-si-si-gaña, jugamos la caraña. "*Pi-si-si-gaña.* Let us play the caraña."

Con quien la jugamos? "With whom shall we play it?"

Con la maño cortado! "With the man with the hand cut off!"

Quien la cortó? "Who cut it off?"

La Renia! "The queen!"

Que se hizo la renia? "Where is the queen?"

called *Zum-sum de la caravela*: "Juego muy usado entre los muchachos, que se sientan en rueda con las manos atras y abiertas: otro con un pañuelo retorcido va dando vueltas por detras diciendo, '*Zum-sum de la caravela, al que se duerme le doy una pela*' hasta ponerle en las manos que quiera: este se levanta entónces, corriendo tras el primero para darle con el pañuelo diciéndole, '*¿Martínajo?*' y le responde: '*Señor viejo—¿y el pan que te di?—me lo comí—¿y el huevito?—en el hoyito—¿y si mas te diera?—mas comiera—¿y la sal?—en su santísimo lugar.* Entónces se sienta en su puerto de la sueda, y continua el otro ejecutando lo mismo." *Libro de Lectura, No. 2, New York, n. d.*

Se fue a hallar agua. "She has gone to draw water."

Que se el agua? "Where is the water?"

Se la bebieron las gallinas. "The hens drank it."

Que se hicieron las gallinas? "Where are the hens?"

Se fueron a poner huevos. "They have gone to lay eggs."

Que se hicieron huevos? "Where are the eggs?"

Se los comió el fraile! "The friar has eaten them!"

Que se hizo el fraile? "Where is the friar?"

Se fue a decir misa! "He has gone to say mass!"

Que se hizo la misa? "Where is the mass?"

Se le llevó el viento en un papelito! "The wind has carried it off rolled up in a paper!"

Che-chi-re-chi! A comer sopitas de miel, a la puerta de San Miguel!

"*Che-chi-re-chi.* Go eat honey cakes at the door of St. Michael's."

As he says this, he suddenly pinches one of his comrades, who must then leave the room, whereupon each of the players, including the one who went out, is given a name, which is usually that of a fruit. Then they call to the exiled one, *En que cabellito te quieres venir?* "On which horse do you want to come back?"

He answers, *En el de mi amo porque al mio esta rajadito desde el cues hasta el rabito!* "On that of my master, for mine is split from the cross to the tail!"

Quien quieres mas? "Which one will you have?" they cry, calling out to him all the names that have been given to the players, including his own. If he guesses the latter, he must come back on foot, but if one of the others, as is most likely, that person is compelled to bring him back on his shoulders; and so the game continues.

It is said that in olden times, before the existence of the telegraph, many events became known at places far distant from their occurrence, immediately afterwards, or upon the day following. Stories are still current and still believed in Nicaragua of notices of death and other calamities being transmitted at a speed outstripping the fastest messenger. This is thought to have been done through the mysterious agency of *La Voladora*, or "The Flying Women." These are said to have been a kind of witch, who could leave their bodies, and go instantly whither they would. For a woman to become a *Voladora* it was necessary for her to visit one of the sisterhood, who, after the novice had recited the creed backwards, and the "prayer of the black cat," would twirl her rapidly around until her spirit left its body and was free to go and return at its will. A story is told of a priest who found the inanimate body of a woman. All efforts to resuscitate her proved unavailing, when he happened to think that she might be a *Voladora*, and dropped the wax from his candle upon her body so that it formed a cross, when life immediately returned.

The *Segua* is another kind of witch, with whom naughty children are threatened. It is believed that certain native women become at times possessed of an evil spirit and take to the woods. This notion is current among all classes, and the *Segua* are universally dreaded. There is also a widespread belief in a creature called the *Cadejo*, which is described as an animal resembling a large black dog, with a bushy tail and huge, glaring eyes. It has a white spot of long and shaggy hair on its breast, from which it receives its name.¹ It is always seen at night, usually in the small hours, and is often encountered in the vicinity of burial-places. If unmolested, it does not attack the traveller, but trots peaceably before him in the middle of the road. Death and misfortune always follow its appearance, either to the person who sees it or his family.

Another omen of misfortune is called *La Carreta Nagua*, or "The Covered Cart." This is said to appear mysteriously in the silent hours of the night. It makes a terrific rumbling, but no oxen are seen to draw it, and when followed it usually disappears among the trees. It is supposed to appear before some great calamity, or the death of a notable person, but fortunately it is only seen at long intervals.

It is believed that after a death unusual noises are sometimes heard. They mostly happen in deserted houses, especially after a death which has been due to a contagious disease. It is said they are caused by the spirit, who has forgotten something in the world, and it is customary to place paper and pen and ink in some convenient place, so that the ghost can write its orders.

E. A. P. de Guerrero.

¹ Spanish, *cadejo*, shaggy, matted hair.

IROQUOIS NOTES.

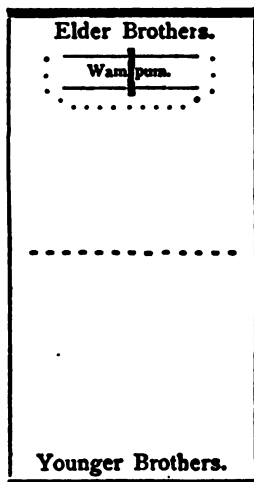
Two Tuscarora chiefs were raised at the Lewiston Reservation, near Niagara Falls, June 26, 1889, — Luther W. Jack as principal chief, and Samuel A. Thompson as war chief. The former succeeded to the name of Na-wah-tah-toke, or "Two-moccasins-standing-together." Thompson's new name was Wah-oh-i-wah-tah-tea, or "A Continuing Voice." An Onondaga war chief was also raised. His name was Kah-nā-há-ken-yat, "Many-people-at-a-distance." Also a Seneca war chief, whose name was Ka-nyh-rai-toot, or "Neck-sticking-out-of-the-water."

I was not present, but A. Cusick gave me the following account, which corresponds with the Onondaga usage: At 11.15 A. M., Morris Green, an Onondaga runner, left the Elder Brothers, the Onondagas, Senecas, and Mohawks, assembled near the Baptist Church, bearing their message to the Tuscaroras. He had a notched stick, showing the number of those who came to condole them. About thirty Onondagas were present, and nearly one hundred Senecas. There were no Mohawk chiefs, and the New York Iroquois have been considering a proposition to take the St. Regis Indians in place of that nation as a matter of convenience. The Elder Brothers formed in line, and marched towards the council house, with bowed heads, an Onondaga chanting a lamentation. Midway, as they came from the east, they met the Younger Brothers, the Tuscaroras, Oneidas, and Cayugas coming from the west. Two Tuscaroras acted as escort for the Onondagas. A council fire was burning by the roadside, and the Elder Brothers ranged themselves on the west side of this, the Younger Brothers on the east. Lamentations followed, and Thomas Webster, an Onondaga chief, spoke for the Tuscaroras, the ceremonies being in Onondaga. Then he went to the other side of the fire, and answered for the Onondagas. After this he walked slowly up and down between the lines, chanting lament.

Soon after twelve o'clock the march began for the council house, the Younger Brothers leading, and taking seats at the south end of the house, the Elder Brothers at the north. In the mourning chant which followed, and which was formerly used on the road, are the names of the principal chiefs. As is natural in New York, the names correspond more closely with Morgan's than with Hale's Canadian list. I took down all that Cusick was able to write out at the time, and we carefully compared them.

After the chant, blankets and quilts were hung across the centre of the council house as a dividing curtain, the Elder Brothers still

remaining at the north end, and the others at the south. The Elder Brothers began a chant, the Onondagas chanting first, gathered in a circle, and with their heads bowed down. A cane was laid



across their seats, and on this were placed several bunches of strings of wampum. This is part of the Onondaga chant: "Hi-e! Hi-e! (continued) O-yeh-goon-ton, ta cha noh. Keh-oh, ta cha noh Ak-oon-ha-ka, ta cha noh. A-ka-so-tah. Ho-tee-wah-na!" As sung to me the chant is quite musical.

The quilts were then taken down, and Cusick went to interpret for the Tuscaroras, among whom he was born, although an Onondaga by mother-right. Speeches and chants followed from the Onondaga chief, La Fort. The chant was "Che-yeo-ho-tah, Ho-ka-so-tah, ta cha noh!" He took the wampum to the Younger Brothers, one bunch at a time, and it was hung on a cane. He thus delivered the law to them. These bunches are of several

strings of wampum, tied together at one end, and free at the other. I have elsewhere described these, but they severally contain a lament for the late chief, the name of the new one, his duties, and other matters of importance.

The curtains were hung again, and the Younger Brothers chanted, in this instance by proxy. The chant ran thus: "Ki-yah-ne, ta cha noh. Hie! hie! Ha-ko-ha-ke, ta cha noh. Hie! hie! Ha-kah-to-neh, ta cha noh. Hie! hie! Ho-ka-so-tah, ta cha noh. Hie! hie! Ge-ya-hon-tak, Ho-ka-so-tah, ta cha noh," etc.

The curtains were taken down again, and Cusick was called to interpret by La Fort, who spoke in Onondaga, and described the laws. Thomas Webster answered for the Tuscaroras, saying, "You said this to me; I will do right;" and returned the wampum, string by string. Then La Fort said, "Now we are ready; show me the men." Two Tuscaroras were presented, and he announced their proper chief names. A charge was given them, concluding with, "That is all I can say to you, and I think it is enough."

This ended the condolence. Three kettles of beef were brought in in baskets, and every person had a piece. There was also bread, of which each one received half a loaf. Afterwards a new pipe and a bag of tobacco were given to each chief, and they smoked and were content. There was a recess until the room was lit up, when there were speeches and dances.

Although a principal chief was raised at this time, and he sits in

the general council, yet he occupies much the same position as a territorial delegate in Congress, the Tuscaroras being considered a part of the confederacy only in a limited way. La Fort expressed the idea of this addition to the Long House to me in this way. It was as though he built a house, and afterwards a wood-house in the rear. This was not really part of the house, though it seemed to be.

Among the condolences recorded in the last century, that in which Sir William Johnson shared at Onondaga, in 1756, is one of the most interesting, though a sachem was not then raised. The Cayugas sent two messengers from Onondaga, June 18th, who met Johnson five miles away, and word was returned of the hour of his entrance to join in the condolence to the Onondagas on the death of their chief, Red Head.

Three Cayugas met him a mile from the castle, stopping two hours to arrange "the condolence, agreeable to the ancient custom of the Six Nations. Then Sir William marched on at the head of the sachems, singing the condoling song which contains the names, laws, and customs of their renowned ancestors, and praying to God that their deceased brother might be blessed with happiness in his other state." Mohawk and Oneida chiefs performed this ceremony. "When they came within sight of the castle, the head sachems and warriors met Sir William, where he was stopped, they having placed themselves in a half moon across the road, sitting in profound silence. There a halt was made about an hour, during which time the aforesaid sachems sung the condoling song. Hands were then shaken, and they were welcomed to the town.

"Then Sir William marched on at the head of the warriors, the sachems falling into the rear, and continued singing their condoling song. On entering the castle Sir William was saluted by all the Indians firing their guns, which was returned by all the whites and Indians who attended Sir William. The sachems proceeded to a green bower, adjoining to the deceased sachem's house, prepared on purpose, and after they were seated they sent for Sir William; when he came they addressed themselves to him, wiped away their tears, cleaned the throats, and opened the heart according to their customs."

The grand ceremony followed on the next day, in full Iroquois council, and was performed by a Mohawk chief. Belts covered the grave, comforted relatives, brightened the covenant chain, and dispelled the clouds of day and night, Iroquois councils being held at the latter season. A scalp replaced the deceased, and a glass of rum for all washed down sorrow. This ended the condolence.

I was interested in finding that the general name for the White Dog Feast of the Onondagas closely corresponds to that of the old

Dream Feast of the seventeenth century. The Jesuits used the Huron name Honnonouaroria in speaking of the Onondaga feast, and it is generally interpreted as a turning of the brain, being then a time of the maddest license. Among the Onondagas now it is Kono-why-yáh-ha, in the feminine; for men, Hoo-no-why-yáh-ha. Either from custom or originally, it means the Asking (or Begging) Feast, and this feature appears in the earliest accounts. A woman, for instance, wants something, and a man speaks for her to whom she has told her dream or desire. "You hear! she pleads;" (with a rumble like a bull). "Guess what it is." Some one says, perhaps in joke, "Maybe she'll like this!" "Neah!" that is, "No!" One house guesses for the other, and they have some fun out of it. At last a guess is properly made, and the response is, "Neah-wen-ha," or "Thank you." All take part in this from the two houses into which the clans are divided. Challenges are made for future feasts. One says, "I think I can beat any one running." Another replies, "You are the man I am looking for;" and the race is subsequently arranged, the house of the challenger furnishing the bread.

. O-ji-ja-tek-ha, a Canadian Mohawk, applied the terms, "Re-robing the Creator", and "Tobacco," to this feast, an allusion to the old idea that one dog's skin was to furnish a new garment for their deity, and the other to make him a tobacco pouch; perhaps, also, to the customary use of tobacco in this feast. Among the Onondagas the principal day is termed Koon-wah-yah-tun-was, *i. e.*, "They are burning dog."

The Maple Dance has ceased, as they now make no sugar. It is called Heh-teis-ha-stone-tas, or Putting in Syrup, apparently into the trees.

The Planting Dance is Ne-ya-yent-wha-hunkt, or Planting Time. The Strawberry Feast is Hoon-tah-yus, adding the word for strawberries. The meaning is, then, that of putting in strawberries, the feast being supposed to insure more fruit.

The Green Bean Dance is Ta-yun-tah-ta-t'kwe-t'ak-hunkt, or Breaking the Bellies, in allusion to the protruding beans in the green pods.

The Green Corn Dance has merely a name, T'unt-kwa-hank cha ne-kah-neh-hoot-ha, Dance of the Green Corn.

The Harvest Dance is T'unt-kwa-hank cha ne-unt-hent-tees-ah-hunkt, or Dance for the Harvest; all is finished.

Just west of the village of Onondaga Valley is a deep ravine where the pigmies, or Indian fairies, lived. The Onondagas call these Che-kah-ha-wha, or Small People. Mrs. Erminie A. Smith gives a slightly different name, Go-ga-ah, or Little Fellow. I was

informed that the Mohawks called these fairies Yah-ko-nen-us-yoks, or Stone Throwers, and some story must be connected with this name which I did not think of looking up. The Tuscaroras term them Ehn-kwa-si-yea, or No-men-at-all; *i. e.* Supernatural Men, or something besides men.

In Clark's "History of Onondaga," a name and story are connected with Green Pond, west of Jamesville, which the Onondagas do not recognize. He says that an Indian woman lost her child, and a prophet told her it would not be restored, but if she always cast some tobacco into this pond the child would be happy. So the custom was taken up by all, and thence came the name of Kai-yah-koo, or Satisfied with Tobacco, which the whites have recently applied to it. The story has this unlikely feature, that no traveller could throw tobacco into the water, for precipitous and rocky banks bound the pond on three sides, reaching two hundred feet in height, their bases covered with débris. The Indians give it the name which Morgan applied to a former Indian village, a little farther south, that of Tu-yah-tah-soo, Hemlock Knots in the Water, which is appropriate. They assert that the name of Kai-yahn-koo belongs to the Green Lake near Kirkville, which is easily accessible. When going from Onondaga to Oneida, there they used to stop and smoke while resting. Rest is implied in the word, and the interpretation, "Satisfied with tobacco," probably came from the customary smoking part. On the reservation now, men will often stop at the end of a row, when hoeing corn, and say, "How! how! Kai-yen-ko-hah!" "Come! come! let us take a rest!"

But the first-mentioned pond has a story in keeping with its wild scenery, for it is the reputed ancient resort of the False Faces, when celebrating their greatest mysteries. An Onondaga hunter once heard many voices there while quietly passing by, and, creeping up to the edge of the rocks, he looked down from the precipice upon the deep lake beneath. The False Faces were coming up from the water, loaded with more fish than he had ever seen. They were very merry over their good luck, and were shouting, "Hoh! hoh!—o—o—oh!" as they came along. But their old chief looked up and around and said, "Some one is coming; look out!" So they went to the face of the precipice, and one by one disappeared in the rocky wall. The man above remained quiet, but he heard their voices in the rocks far under him, as they sung, "Hoh! hoh!—o—o—oh!" until the sounds died away in the ground, and all was quiet again.

Perhaps the frequent crevices in the limestone ledge have given rise to stories of this kind. I recently went some distance into one on the Onondaga Reservation, a winding and descending passage which extends to a great and unknown depth in the ground. This

is the one into which the Indians say they threw an old witch when they had cut her into pieces. There are other stories about the place, which is curious enough in itself. Marks of strange fossils have originated others, but these cannot be mentioned now.

Although both Morgan and Hale mention the Ball clan of the Onondagas, no such clan exists in New York. O-ji-ja-tek-ha said he could not find it in Canada. The error seems to have come from the Small Mud Turtle clan, a division of the Turtles, sometimes calling themselves the Ball people. The Eel clan is peculiar to the Onondagas, all the Eels on the Tuscarora or other reservations belonging to that nation. Although they may have been unknown at an early day they connect themselves with one of the Hiawatha tales, and are a numerous and influential clan. The present Ta-do-da-ho is of this tribe. Their name is Teu-ha-kah, or People of the Rushes, and thence Eels. In the Hiawatha story he finds them fishing on the river, and so they claim this name. In the Cherokee war a large number of captives were taken into this clan, and the descendants of some of these are well known yet.

I recently attended a large meeting of the Iroquois Temperance League, at Onondaga, which was of great interest, but mainly as showing the changed condition of affairs. Except in the way of speeches, it was conducted precisely as a white man's convention would have been. At an evening session five white persons were present, and several hundred Indians from various reservations, and all the speeches were in various Iroquois dialects. In most of these, interpreters were used between the Tuscaroras and the others, as the Tuscarora differs much from the other Iroquois tongues.

After the evening sessions there were dances at the council house until after midnight, sometimes over a hundred being on the floor at once. The music was that of Indian drums and rattles, the players beating time with their heels, once with the left heel, twice with the right. A guttural chant goes on at the same time, but is not easily performed. One of the dances for Indian girls I do not find in Morgan's list by the name used at this time. It was Dek-tsi-re-du-go-wah, as given by a Mohawk, or "The Larger Chickadee." In this the younger girls take the front, and the older ones the rear, the men having no part. It is quite likely to have another name.

The present worship of the Six Nations of New York, or Iroquois, is sometimes called "The New Religion," but a frequent Onondaga term for such gatherings is "A Feast of Con-ya-tau-you," after the Prophet's name. This is Ga-ne-o-di-yo, or Handsome Lake, in Seneca, and he is often called the Peace Prophet, to distinguish him from the Western War Prophet of the same period, who was the brother of Tecumseh. The Seneca chief was the brother of Corn-

planter, and his revelation is generally regarded as having been made in the latter's interest, to offset the power of Red Jacket. Morgan discredits this, and with good reason. Born in 1735, most of his life was one of dissipation, and he was already old when his revelation and reformation took place late in the century. Drinking was given up, and his life was thenceforth spent in reforming the habits of his people, especially that of intemperance. When he first claimed this revelation, Webster the trader was at Onondaga Lake, and some Onondaga chiefs on their way to Buffalo drank heartily with him as they went to the council. On their return not a man would touch a drop, so greatly were they impressed by the Prophet's words. A curious result followed. The nominally Christian Oneidas rejected his authority, and continued the use of spirits as a kind of protest, while his followers became sober.

In Clark's "Onondaga" there is a good account of Handsome Lake, but Morgan has given the fullest account of his revelation in the "League of the Iroquois," deriving the relation and ritual from the grandson of the Prophet. Much of this was given as the exact words of the "four messengers."

In a trance of a death-like nature, three celestial beings appeared to him, to whom a fourth was afterwards added. These are called the "Four Persons" by the Onondagas, among whom they are still held in high veneration. A curious reference to these appears in one of our public documents. A delegation of Senecas and Onondagas visited Washington in 1802, and under date of March 13th Secretary Dearborn wrote: "The Handsome Lake has told us that the four angels have desired him to select two sober men to take care of this business, and that he has chosen" two for this purpose. The President did not object to them.

The "Four Persons" revealed the will of the Great Spirit to the Prophet, and took him to heaven and elsewhere, that he might see the future condition of good and bad. Rules of life and directions for public worship were also imparted, as well as forms of words for the proper ritual. The main features of the new religion have been preserved, but worship has varied much in minor points, and even in some of importance. The Prophet adopted the old feasts, with some revision of ceremonies, but it was found impossible to overcome all old habits, as in bringing the people promptly to a morning observance of the feasts. The Green Corn Dance was to occupy four days, but has been reduced to three. From the ceremonies of this feast, Mr. Morgan quotes the words that the Great Spirit willed "that the children be brought and made to participate in the Feather Dance." Elsewhere he says that this was not used at this festival, but that the Thanksgiving Dance took its place. The distinction is

but slight, the difference being in the use of short thanksgivings, in the one case, between the divisions of the dance. This, however, occasioned a difference of names, the Great Feather Dance being called O-sto-weh-go-wa, and the Thanksgiving Dance Ga-na-o-uh by the Senecas.

"The Keepers of the Faith," or Ho-nun-de-ont, were persons chosen to take charge of religious observances, and the number varied. They might be of either sex, and old women are quite conspicuous in preparing for the feasts.

The "Four Persons" assigned Washington a separate heaven, but some revelations were curiously suggestive of old Greek and Roman ideas. The Great Spirit also took a prominent place as the great Creator and Ruler, but lower divinities still have room. The ritual words are simple and impressive, often beautiful.

The Prophet often visited his warm friends, the Onondagas, and at their home he died in 1815, being buried under the old council house, a little north of the present building, where his form still reposes. As Christianity leavened his revelation, so it affected his burial, which reminds us of interment under ancient churches.

W. M. Beauchamp.

SOME TALES FROM BAHAMA FOLK-LORE.¹

In an earlier paper,² in presenting some of these tales, I attempted to draw a picture of the people and their environment, of Green Turtle Cay, one of the more isolated of the Bahama Islands. It was my purpose that, with this picture in mind, the reader might gain a more philosophical idea of the folk-lore; as indeed, conversely, a consideration of the folk-lore of any race gives to a large extent an index of the intelligence and the environment of that race.

It is under the sunny skies of the sub-tropics, where an even-tempered atmosphere invites man to be lazy, and the struggle for existence can always be postponed for a day, that there is a good opportunity for cultivating story-telling. Under these conditions, in a community largely cut off from the rush of human affairs, with few books and newspapers, where every animal and tree and jutting headland is a matter of importance, the stories are strongly localized, and become built into a folk-lore at once peculiar and interesting. Such a community is Green Turtle Cay. The inhabitants, as to color, are about evenly divided; the white people being rather stupid and narrow-minded, albeit the negroes are bright and interesting.

For the most part the negro children are the medium of perpetuation of the folk-lore. The conventional negro dialect is considerably modified by an intermixture of cockney and of correct English pronunciations. The same tale narrated by different individuals, or by the same individual at different times, will vary not alone in the pronunciation of certain words, but also in unimportant details of the plot.

From these causes, the phraseology of the stories, which I attempted to write phonetically at the time of hearing, is often found inconsistent. These tales are divided by the narrators into "old stories" and "fairy stories," the former including for the most part the folk-lore proper. The fairy stories have generally suffered modification in their translation into Bahama lore, and in some cases it is very difficult to detect the original.

The "old stories" have to do in the main with animals, whereas in the fairy tales the characters are generally human beings. The "Brer" of Uncle Remus,³ or the "Buh" of Charles C. Jones,⁴ is

¹ Read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890.

² "Folk-Lore of the Bahama Negroes:" *The American Journal of Psychology*, vol. ii. No. 4, August, 1889.

³ *Uncle Remus, His Songs and His Sayings*. The Folk-Lore of the Old Plantation. Joel Chandler Harris. New York, 1881.

⁴ *Negro Myths from the Georgia Coast*. Charles C. Jones, Jr., LL. D. Boston, 1888.

among the Bahama negroes contracted to simply B', which connected with the name of the animal personifies it. The habit of mixing together the parts of several tales in order to make one, as is seen in some of the fairy stories, gives us an odd and generally more or less obscure resultant tale.

Professor Crane,¹ in his admirable review of "Uncle Remus," gives a number of parallel stories, from the folk-lore of other races, especially comparing the tales of the Southern negroes with those of the natives of South America, given by Smith ("Brazil, the Amazons, and the Coast," New York, Charles Scribner's Sons, 1879), and by Hart ("Amazonian Tortoise Myths," Rio de Janeiro, 1875). Professor Crane shows conclusively the negro origin of the Indian tales, and points out their wide diffusion.

OLD STORIES.

DE MAN AN' DE DOG.

*Once it vvas a time, a very good time,
De monkey chewed tobacco an' 'e spit vwhite lime.²*

Now dis day it vvas one man. 'E had one sour-sop³ tree; 'e did n't use to let no people know. He wife an' 'e children could hardly get anything to heat. Every mornin' de man use t' go from his house to dat tree to heat his breakfast.

Now de woman say, "Wonde' whey my husban' does git hevry t'ing to heat." She get one bag o' hashes. She say, "My husban', come 'ere an' let me fix your shirt!" Den she tied de bag hashes on he back. Vw'en de man vvas goin' to dat tree de hashes did drop hout. 'E vwent to his sour-sop tree; 'e heat as much 's 'e vwan', den 'e come away. Vw'en 'e come home de vwoman say, "My husban', come 'ere; le' me fix your shirt again." Den she take de bag hashes off 'im.

Hafter dat de vwoman vwent dere to de sour-sop tree; she pull hevry one clean; only leave one. De man say, "My soul! somebody been here, take hall my sour-sop!" De man climb up in de tree. 'E take one stick; 'e reach up to dat limb an' try to get 'e sour-sop down, an' 'e could n't get it.

'E see B'Sheep; 'e say, "B'Sheep, get dis sour-sop fur me; I'll give you half." B'Sheep say, "No, I vwan' hall!"

'E see B'Tiger. De man say, "B'Tiger, get dis sour-sop fur me; I'll give you half." B'Tiger say, "No, I vwan' hall!"

¹ "Plantation Folk-Lore," Professor T. F. Crane, *The Popular Science Monthly*, vol. xviii. p. 824.

² This verse always introduces an "old story," and sometimes, in their fondness for the doggerel, the negroes thus begin a fairy story.

³ A species of *Anona*, the *A. muricata*.

'E see B'Lion. 'E say, "B'Lion, git dis sour-sop fur me; I'll give you half." B'Lion say, "No, I vwan' hall!" Den he see B'Dog; 'e say, "B'Dog!" B'Dog say, "Hey!" 'E say, "Get dis sour-sop fur me; I give you half." B'Dog say, "Hall right!" B'Dog ketch it. Soon 's 'e git 'im, *so*, 'e put hoff a running, 'im an' de dog. De dog fin' de man vwas comin' on 'im *so*, 'e burry right up in de sand.

Now de dog jus' leave 'e two heyes out; vw'en 'e get dere de man say, "Ho my! look at de san' got heyes." De man vwen', tell de people de san' got heyes. 'E gone call hall de people. Vw'en hall on 'em come now, dey look; dey say, "Ho yes, de san' got heyes fur truth!" Vw'en de man dig; vw'en 'e foun' hout vwas dat same dog, 'e *ketch* 'im; 'e squeeze 'im dead.

*E bo ban, my story's en':
If you don't believe my story's true,
Hax my captain an' my crew.¹*

B'LOGGERHEAD,² B'DOG, AN' B'RABBY.

Once it vwas a time, etc.

Now dis day B'Loggerhead an' B'Dog couldn't find nothing to heat. B'Loggerhead say, "B'Dog, you like fish?" B'Dog say, "Yes!" B'Dog say, "B'Loggerhead, you like Conch?"³ B'Loggerhead say, "Yes."

Now dey *gone*; dey gone to B'Rabby's *craw*.⁴ Plenty conchs an' fish vwas dere. So B'Loggerhead *pitch*⁵ right inside; gone right flat to bottom.

W'en B'Dog pitch, 'e float. 'E pitch again; *float!* Pitch again; *float!* B'Dog say, "I cahn' get no fish; I goan' tell B'Rabby!" B'Dog *gone*.

B'Rabby vwas vay up on de hill lookin' at 'em. B'Dog say, "Hey. B'Rabby! B'Loggerhead down dere eatin' all your conchs!" B'Rabby ketch B'Dog; vw'en 'e dash 'im down 'e kill 'im. 'E *gone*; 'e taught 'e do B'Loggerhead like 'e do B'Dog. Vw'en 'e fire de stick at B'Loggerhead, *so*, B'Loggerhead jump right out de *craw*. 'E take one little boat; 'e vwent chasin' B'Loggerhead. Vw'en B'Loggerhead pitch at B'Rabby, *so*, it nearly turn de boat over. *Good!* B'Rabby say, "You know you goin' sink me." Vw'en B'Loggerhead pitch at B'Rabby, *so*, 'e knock de boat right over. B'Rabby say, "O, damn! I gone!"

E bo ban, etc.

¹ The ordinary conclusion of a tale.

² Conch, a common mollusk.

³ Dive.

⁴ A common species of turtle.

⁵ Live-box for fish.

B'RABBY AN' B'TAR-BABY.¹*Once it vvas a time, etc.*

So dis day B'Rabby, B'Booky, B'Tiger, B'Lizard, B'Helephant, B'Goat, B'Sheep, B'Rat, B'Cricket; all o' de creatures, all kind, — so now dey say, "B'Rabby, you goin' help dig vwell?" B'Rabby say, "No!" Dey say, "Vw'en you vwan' vwater, how you goin' manage?" 'E say, "Get it an' drink it." Dey say, "B'Rabby, you goin' help cut fiel?" B'Rabby say, "No!" Dey say, "Vw'en you 'r' hungry, how you goin' manage?" "Get it an' eat it." So all on 'em gone to work. Dey vwen'; dey dig vwell first. Nex' dey cut fiel'.

Now dis day B'Rabby *come*. Dey leave B'Lizard home to min' de vwell. So now B'Rabby say, "B'Lizard, you vwant to see who can make de mostest noise in de trash?" B'Lizard say, "Yes!" B'Rabby say, "You go in dat big heap o' trash dere an' I go in dat over dere (B'Rabby did vwant to get his vwater now!). B'Lizard *gone* in de trash; 'e kick up. Vw'ile 'e vvas makin' noise in de trash, B'Rabby dip 'e bucket full o' vwater. 'E *gone*!

So now vw'en B'Helephant come, an' hall de hother animals come out de fiel', B'Helephant say, "B'Lizard, you goin' let B'Rabby come here to-day an' take dat vwater?" B'Lizard say, "I could n't help it!" 'E say, "E tell me to go in de trash to see who could make the mostest noise." Now de nex' day dey leave B'Booky home to min' de vwell. Now B'Rabby *come*. 'E say, "B'Booky, you vwan' to see who can run de fastes'?" B'Booky say, "Yes." 'E say, "You go dat side, an' le' me go dis side." *Good!* B'Booky break off; 'e gone a runnin'. Soon as B'Booky git out o' sight B'Rabby dip 'e bucket; 'e *gone*.

So now vw'en B'Helephan' an' em come dey say, "B'Booky, you let B'Rabby come 'ere again to-day and take our vwater?" 'E say, "'E tell me who could run de fastes', an' soon 's I git a little vays 'e take de vwater an' gone. So B'Helephan' say, "I know how to ketch him!"

Dey *gone*; hall on 'em in de pine yard. Dey make one big tar-

¹ This tale presents an interesting variant of "The Wonderful Tar-Baby Story," and of "How Mr. Rabbit was too sharp for Mr. Fox," by Harris; and of "Buh Rabbit an de Tar Baby," by Jones. Crane (*l. c.*) finds in the *South-African Folk-Lore Journal* an interesting parallel to this story. "A number of animals build a dam to hold water, and the jackal comes and muddles the water. A baboon is set to guard the dam, but the jackal easily outwits him. Then the tortoise offers to capture the jackal, and proposes 'that a thick coating of *bijenwerk* (a kind of sticky, black substance found on beehives) should be spread all over him, and that he should go and stand at the entrance of the dam, on the water-level, so that the jackal might tread on him, and stick fast.' The jackal is caught, but, with his customary craft, escapes."

baby. Dey stick 'im up to de vwell. B'Rabby *come*. 'E say, "Hun! dey leave my dear home to min' de vwell to-day." B'Rabby say, "Come, my dear, le' me kiss you!" Soon as 'e kiss 'er 'e lip stick fas'. B'Rabby say, "Min' you better le' go;" 'e say, "You see dis biggy, biggy han' here;" 'e say, "'f I slap you wid dat I kill you." Now vw'en B'Rabby fire, *so*, 'e han' stick. B'Rabby say, "Min' you better le' go me;" 'e say, "You see dis biggy, biggy han' here; 'f I slap you wid dat I kill you." Soon as B'Rabby slap wid de hudder han', *so*, 'e stick. B'Rabby say, "You see dis biggy, biggy foot here: my pa say, 'f I kick anybody wid my biggy, biggy foot I kill 'em." Soon as 'e fire his foot, *so*, it stick. B'Rabby say, "Min' you better le' go me." *Good!* soon as 'e fire his foot, *so*, it stick. Now B'Rabby jus' vwas hangin'; hangin' on de Tar-baby.

B'Booky come runnin' out firs'. 'E say, "Ha! vwe got 'im to-day! vwe got 'im to-day!" 'E gone back to de fiel'; 'e tell B'Helephan'; 'e say, "Ha! B'Elephan', vwe got 'im to-day!" Vw'en all on 'em gone out now dey ketch B'Rabby. Now dey did vwan' to kill B'Rabby; dey did n' know whey to t'row 'im. B'Rabby say, "'f you t'row me in de sea" (you know 'f dey had t'row B'Rabby in de sea, dey'd a kill 'im),— B'Rabby say, "'f you t'row me in de sea you won' hurt me a bit." B'Rabby say, "'f you t'row me in de fine grass, you kill me an' all my family." Dey take B'Rabby. Dey t'row 'im in de fine grass. B'Rabby *jump* up; 'e put off a runnin'. So now B'Rabby say, "Hey! ketch me 'f you could." All on 'em gone now.

Now dis day dey vwas all sittin' down heatin'. Dey had one big house; de house vwas full o' hall kin' o' hanimals. B'Rabby *gone*; 'e git hup on top de house; 'e make one big hole in de roof o' de house. B'Rabby sing hout, "Now, John Fire, go hout!" B'Rabby let go a barrel o' mud; let it run right down inside de house. Vw'en 'e let go de barrel o' mud, *so*, every one on 'em take to de bush, right vwil'; gone right hover in de bush. B'Rabby make all on 'em vwent vwil', till dis day you see hall de hanimals vwil'.

E bo ban, etc.

B'BIG-HEAD, B'BIG-GUT, AN' B'TIN-LEG.

Once it vvas a time, etc.

Dis day it vwas B'Big-head, B'Big-gut, an' B'Tin-leg. Dey ain't had no pa. Dey ma vwas dead. Dey only had four dough boys. So now B'Big-head say, "Now, brothers, let 's go look for water." Now dey share o' dough boys; dey all three, each had little can. Dey each put dough boys in de can, an' dey vwent to look for water now. Dey walk 'til dey come to one coco'nut tree; now B'Big-gut

say, "You go, B'Big-head." B'Big-head say, "I can't go;" 'e say, "If I go, soon as I look down, my head so big I fall down!" Den 'e say to B'Big-gut, 'e go. B'Big-gut say, "My gut so big if I go I fall down!" Now B'Tin-leg say, "I'll go!" Now all on 'em had de dough boys down on de ground. Now B'Tin-leg vwas goin', a clim'-in' up de tree. Vw'en B'Tin-leg look down an' see B'Big-gut brush-in' de flies off his dough boy, B'Tin-leg t'ought B'Big-gut vwas eatin' it. 'E jes' kill himself on de coco'nut tree; kickin' an' flingin', jes' so. B'Big-gut laugh so much till 'e bust his gut.

Den it only leave B'Big-head, one now. Now B'Big-head vwen' to look for water. B'Big-head come to one well. 'E vwas drinkin' water. B'Heagle come dere, an' de Heagle did want water an' B'Big-head would n't let him get none. Den him an' de Heagle had a fight. De Heagle kick him. When de Heagle went an' kick him B'Big-head ketch his foot. After B'Big-head ketch his foot, den 'e could n' hold it, an' de Heagle shake 'im all to pieces.

E bo ban, my story's end, etc.

B'RABBY HAD A MOTHER.¹

Once it vwas a time, etc.

B'Rabby had a mother; father vwas dead; de times vwas very hard; did n' know vwat to do for a livin'. B'Rabby said to 'is mother, "You lay down on de bed an' preten' dat you are dead." So B'Rabby cried out, "Poor B'Rabby got no mother!" Hax 'im, "Where was his mother?" 'E said, "She is dead" (doing dat to get food). 'E said, "Don't 'ax me nothin', but go in de room an' see for yourself." Vw'en B'Rabbies started to go in de room to see de dead mother, 'e stood behind de door with a club in his hans, an' after de room got full 'e jumped inside vwith 'is club an' lock de door. 'E began to knock down B'Rabbies. Some 'e kill; some 'e cripple, an' de balance get clear. Him an' his mother had a plenty of meat to heat.

Hafter dat, by him servin' such a dirty trick dey despised him, would not have nothing no more to do with him, an' B'Rabby said, "I did n' ker about it; had meat to heat an' vwater to drink."

E bo ban, my story's end, etc.

B'MAN, B'WOMAN, AN' B'MONKEYS.

Once it vwas a time, etc.

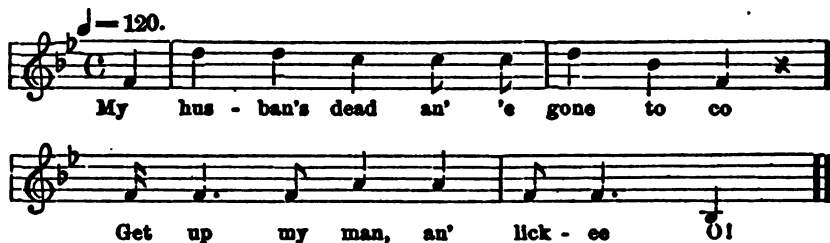
Now dis day, it vwas a poor man; 'e did n' have no money. Now

¹ This tale and the following are founded upon the same idea; that of certain animals, in order to obtain food, enticing other animals to their destruction. Similar stories are found in the folk-lore of our Southern negroes, and indeed in that of most races.

'e did vwan' fix a plan to get some money. De vwoman tell de man to make believe like 'e vwas dead. She dress de man an' lay 'im out in de house. De vwoman vw'en she call all dese monkeys, tell 'em to come help 'er to sing ; say her husband is dead.

Now whole lot o' monkeys come, one-tail monkey, two-tail, tree, four, five, six, seven, eight, an' nine-tail monkey. Now dis big nine-tail monkey, 'e vwould n' come in ; 'e jus' stan' at de door.

Now de vwoman pitch de song :



Vw'en de man get up, *so*, 'e kill every one besides two ; dat big monkey vwas standin' to de door vwent outside ; one little t'ree-tail monkey stay up on de roof o' de house. Vw'en 'e come down on de vwoman, *so*, 'e sink 'er right t'r'u' de floor.

E bo ban, my story's end, etc.

B'RABBY, B'BOOKY, AN' B'COW.¹

Once it vwas a time, etc.

Now dis day it vwas B'Rabby an' B'Booky. It vwas blowin' ; dey did n' have nuthin' to heat ; dey could n' ketch no fish. Dey vwas trabblin' along to see if dey could n' find something to heat. An' now vw'en B'Rabby look 'e see one big cow ; 'e gone to de cow. Den 'e take his hand an' spank on de cow bottom. 'E say, "Hopen, Kabendye, hopen !" W'en de cow bottom open B'Rabby jump in vwid his knife an' his pan. 'E cut his pan full o' meat. B'Rabby say, "Hopen, Kabendye, hopen !" and de cow bottom hopen an' B'Rabby jump out.

¹ Dr. Franz Boas has found this tale, in its essential ideas, in the folk-lore of the Vancouver Island Indians, and even more widely distributed. It is also much the same story as "The Sad Fate of Mr. Fox," by Harris, and the name of the cow, "Bookay," in that tale, may be the original of B'Booky here, or *vice versa*. In Bahama stories, however, B'Booky is one of the important heroes, appearing in a number of tales. It is possible that the term may have originated from the French-speaking negroes of Louisiana, one of whose heroes is *le bouc*, the male goat. Crane gives from Bleek a story in which the Elephant swallows the Tortoise, in order to kill him. But the Tortoise "tore off his liver, heart, and kidneys," and thus killed the Elephant, then "came out of his dead body and went wherever it liked."

Good! Now B'Rabby vvas goin' home; his pan full o' meat. B'Booky see B'Rabby; say, "B'Rabby, whey you get all dat meat?" B'Booky say, "'f you don' tell me whey you get all dat meat I goin' tell!" B'Rabby say, "Go right down dere whey you see one big cow." B'Booky say, "Hall right!" B'Rabby say, "Vw'en you git dere you must take your han' an' spank hard on de cow bottom an' say, "Hopen, Kabendye, hopen!" B'Rabby say, "Soon as dey hopen you must jump hin." Den 'e say, "You see one big t'ing inside dere; you must n' cut dat!" B'Rabby say, "Mind, 'f you cut dat de cow goin' to fall down dead." B'Booky gone. Vw'en 'e got dere 'e take his hand; 'e spank on de cow bottom an' 'e say, "Hopen, Kabendye, hopen." Den 'e jump hin. B'Booky cut, 'e *cut*, 'e *cut* his hand full! B'Booky wan' satisfied; 'e went an' 'e cut de cow heart; de cow fall down; *Bran*, 'e dead! Den B'Booky say, "Hopen, Kabendye, hopen!" After 'e foun' de cow bottom could n' hopen, 'e vwen' inside de cow mouth. Nex' mornin', vw'en de people come to feed 'im, dey found de cow dead.

Now dey begin to clean de cow; skin 'im. After dey done clean 'im dey cut 'im hopen; dey take hout hall his guts. B'Booky vvas inside de maw; swell up. De vwoman say, "Cut dat big t'ing open. See what in dere!" After dat dey vwent to cut it open; den B'Booky jump 'way yonder. Dey did n' see 'im. B'Booky say, "See what you t'row on me. Ma jus' sent me down here to buy fresh beef, den you go t'row all dis nasty stuff on me!" De people say, "Hush, don' cry, we give you half o' de cow!" B'Booky say, "I don' want no half!" 'E say, "I goin' to carry you to jail!" Den de man say, "No, B'Booky, we give you half o' de cow!" De man goin' t'row anudder stinkin' pan o' water an' blood hout. B'Booky jump 'way yonder. De man t'row it on B'Booky. Den B'Booky say, "Now I ain' goin' to stop; I goin' carry you right to de jail!" De man say, "Hush, B'Booky, don' cry, I goin' give you half o' de cow!" Anyhow, dey give B'Booky half o' de cow. B'Booky take it on his shoulder; 'e gone.

Vw'en 'e look 'e see B'Rabby. B'Rabby say, "Hey, whey you get all o' dat meat?" B'Booky say, "I went down dere; I cut dat big, big t'ing in de cow, an' de cow fall down dead." Den 'e say, "W'en de people come in de mornin' to kill de cow," 'e say, "I was inside de cow; vw'en dey cut dat big t'ing I jump 'way yonder; I say, 'See what you t'row 'pon me!' 'e say, "Den dey give me half o' de cow." B'Rabby say, "Dat 's de way to do!"

E bo ban, my story's end, etc.

Charles L. Edwards.

(To be continued.)

A PAGE OF CHILD-LORE.

PROBABLY a large majority of the readers of the Journal know the formula that children — boys at least — repeat when they see the word *Preface*. It is referred to in "St. Nicholas." To a boy, the discovery that such a profound and mysterious meaning can be read into the word is a delightful surprise. The formula is:—

Peter Rice Eats Fish and Catches Eels.

To my certain knowledge, this is known from Massachusetts to Florida and California. The inquiry on which this statement is based dates back of the "St. Nicholas" article. I first heard the formula when a small boy. It is a true bit of child-lore that passes from generation to generation of schoolboys, and from place to place.

Not quite so common, but still widespread, is the play upon "Preface" reversed:—

Eels Catch Alligators; Father Eats Raw Potatoes.

Until a year ago I did not know that there was a series of these things. There is, however, and they are quite widespread. This upon *Finis*:—

*Five Irish Niggers In Spain; and reversed,
Six Irish Niggers In France.*

And upon *Contents*:—

Children Ought Not To Eat Nuts Till Sunday.

I find a curious custom among the children in this part of New York city. If two boys meet a negro, one of the boys crosses his two fingers and draws them, thus crossed, down the other boy's coat sleeve, at the same time saying "Grease." It is *luck* to be the first one to do this. This occurs among all the boys of the neighborhood. I do not know whether it prevails outside.

In my boyhood, when we had sideache from running, we always spit on the ground, put a stone over the spot, and pressed the foot of the aching side upon the stone, to effect a cure. This was universal (Western New York). See Journal, ii. p. 108.

A common notion among us as little lads was that "lizards" (newts) counted people's teeth. If they succeeded, the teeth fell out and the victim died. I *know* that our crowd of boys used carefully to keep our mouths shut when we passed a pond where these little amphibians abounded.

With what rapidity child notions travel to-day! Cigarette pictures were a craze among street-boys for months before they were

used for chance games. I think that flipping of cards struck New York, New Haven, and Baltimore within a single week. The game is like pitching pennies, but there were some special rules about the manner of flipping the cards; these were identical in the three places! *How* did the idea travel?

Frederick Starr.

NEW YORK, N. Y.

THE INDIAN MESSIAH.¹

THE advent of the Messiah has been talked of among the Indians of the Missouri valley for five or six years. It started from a young Cheyenne who, having lost a near relation, went forth alone to wail, after the usual custom. He fell in a trance and dreamed he wandered over the country, seeing the lost game; finally he came upon a camp, when he met his dead relatives. Buffalo meat was drying before the tents, and cooking over the fire; every one was happy and enjoying plenty. As he stood looking at the scene, a line of light beyond the camp caught his eye; it slowly increased in width and brilliancy until a luminous ray stretched from the village to the eastern horizon. Down this path walked a figure clad in a robe, and lighter in color than the Indians. He proclaimed himself to be the Son of God whom the white men had crucified, and opened his robe to show his wounds. He was coming, he said, the second time to help the Indians; they must worship him and he would restore to them the game, and there should be no more suffering from hunger, and the dead and the living would be reunited. The white race would disappear; they had done wickedly. Here the Cheyenne awoke.

After the manner of Indians, this man, who lived with the Arapahos, waited some time before he told his dream. Then others had like visions, and began to hear songs. Those who learned the songs gathered together to sing them with rhythmic movement of the body. Following the lines of other ancient Indian cults, the people fell in trances as they danced, and were supposed to talk with the dead and learn of the future life. From this simple beginning the "Ghost Dance" grew. By and by people began to tell that the Messiah had been seen in the White Mountains near Mexico, and others heard of him in the mountains of the Northwest. A year or more ago delegations of Sioux, of Cheyennes, and Arapahos and other tribes, went to find the Messiah, and returned with wonderful stories. Some brought back bits of buffalo meat, and ornaments belonging to the dead. The manner of the destruction of the white race was described. Those in the south said it was to be by a cyclone; those in the west, that an earthquake would begin at the Atlantic coast, and, "rolling and gaping" across the continent, would swallow all the people. The northern Indians expected a landslide, and the Indians, by dancing when the earth began to move, would not be drawn under.

¹ Portion of remarks made at the Annual Meeting of the American Folk-Lore Society, November 28, 1890.

From the Sioux delegation visiting Washington in February, 1891, I learned that the songs sung at the dance were in the Arapaho tongue; that the dance was not of any stated length, or at any stated time, nor was it preceded by fasting, nor was a feast prepared either during or after the ceremony. The dancing resembled that of the "Woman's Dance," and was performed around a pole, somewhat smaller than that used in the Sun Dance, and cut with some of the rites attending the cutting of the Sun Dance pole. During the dance the people did not move rapidly, nor did they simulate the motions of an animal or of the warrior. They closed their eyes, that they might see into the other world. They sometimes wore a skin shirt, fashioned like that of "the man in the West" who taught them of the Messiah, and carried no warlike weapons.

The "Ghost Dance" presents nothing new as a rite, as it holds to old forms in the trance, the manner of dancing, and use of the pole. Its teachings of a deliverer, and the events to follow his coming, are equally old.

The belief in a deliverer can be traced as far back as we have any records of the aborigines. It is one of their fundamental myths. It is notable, in the present instance, that the new Messiah conforms to the old hero-myth in three essential characteristics. First, he is divine. The Indians speak of him as "The Son of God;" and, while this term applies to Christ, it is also applicable to the mythical hero, since he is connected with the mysterious power, the Creator. Secondly, he does not resemble the Indian race, but is of a lighter hue. Thirdly, he comes from the East wrapped in a robe, surrounded by light. In the identification of the mythical deliverer with the Christ of the white race, we see the unconscious attempt of the Indian to reinforce the ancient hero of his myth with all the power of the God of the triumphing white man.

The continuity of life after death, of both men and animals, is undoubted among Indians. The reality of dreams or visions is unquestioned. When a man closes his eyes, or falls into a faint or trance, among his living companions, the pictures he sees are considered to be reflections of actual persons and things, and are never attributed to freaks of memory or imagination. The lost game, the dead friends, are frequently seen in dreams; therefore their continued existence is thought to be proven beyond a doubt; and, as the living can thus enter the presence of the dead and return unchanged to this life, so the restoration of the dead to the living is comparatively a simple thing. This belief has been frequently appealed to in the various struggles of the Indians to recover their lost independence,—one of the best known instances being that of the Prophet, who thus sought to encourage the Indians to league together

for united action against the white race by promising the vast reinforcement of the dead.

The idea of a future happiness which has in it nothing of former experiences of pleasure is hardly conceivable. Different races and persons, therefore, picture a future life according to their culture; and, although these pictures vary widely in details, they have one element in common, — the absence of mental or physical suffering. The notion of future happiness to the uneducated Indian would naturally imply the restoration of past conditions of life, and this would necessitate the absence of the white race. By our occupation of this continent we have brought about the destruction of the game, of native vegetation in part, thus cutting off the Indian's old-time food supply, interfering with his modes of life and his ancient cults. Moreover, we have crowded many tribes off coveted lands on to tracts of barren soil, where only the government ration stands between the untutored red men and starvation. On these reservations we hold the tribe practically prisoners; for, should they attempt to leave their barren hills, they would be driven back by the military. The conviction that ours is a cruel and unjust race has been seared into the Indian mind in many ways. The story of the death of Christ has made a stronger impression upon some Indians than the story of his life of benefactions, and there are many natives who regard the manner of his death as additional evidence of the white man's inhumanity, he not having hesitated to attack the Son of God.¹ Such being the Indian's estimate of the white race, it is not to be wondered at that he has ventured to ally his treatment with that bestowed upon the Christ, and to predicate the destruction of the common offenders. The version making the earthquake the means of annihilation seems to have originated among the tribes of the Rocky Mountains; while the cyclone and landslide were suggested by those who live where the winds make havoc and quicksands render regions dangerous to dwell upon. Thus the forms of the catastrophes seem to have been suggested by the environment of the Indians framing the story.

It is an interesting fact that this craze is confined almost exclusively to the uneducated. The Indians affected belong to tribes which formerly lived by hunting, and knew almost nothing of raising maize. It is not unlikely that the "craze" would have died out with-

¹ Eight years ago, among the Ogallala Sioux, I listened to men arguing the superiority of the Indian's reverence and sacrifice in the Sun Dance over the cruelty and cowardice of the Christians, who were not only guilty, by their own account, of murdering God's Son, but who sought to secure through this act their vicarious release from future suffering. This statement I have met many times in different tribes.

out any serious trouble, having been overcome by the quiet, persistent influence of the progressive and educated part of the people; but the non-progressive and turbulent elements have sought to use this religious movement for their own ends, while conjurers, dreamers, and other dangerous persons have multiplied stories and marvels, growing greater with each recital. Thus a distrust has grown up around the infected tribes, and a situation of difficulty and delicacy has come about.

In view of all the facts, it is not surprising that these Indians, cut off from exercising their former skill and independence in obtaining their food and clothing; growing daily more conscious of the crushing force of our on-sweeping civilization; becoming, in their ignorance, more and more isolated from a new present, which is educating their children in a new language and with new ideas, — that these men of the past, finding themselves hedged in on all sides, and shorn of all that is familiar to their thought, should revert with the force of their race to their ancient hope of a deliverer, and to confound their hero with the white man's Messiah, who shall be able to succor the failing Indians, feed their half-famished bodies with the abundant food of old, to reunite them with their dead, and give back to them sole possession of their beloved land. In a rudely dramatic but pathetic manner this "Messiah craze" presents a picture of folk suffering, and their appeal for the preservation of their race, to the God of their oppressors.

Alice C. Fletcher.

ACCOUNT OF THE NORTHERN CHEYENNES CONCERNING THE MESSIAH SUPERSTITION.

MR. GEORGE BIRD GRINNELL, editor of "Forest and Stream" (New York), a person thoroughly familiar with Indian customs, and himself by adoption a member of the Blackfeet tribe, while at Fort Keogh, in the autumn of 1890, had an opportunity to learn from the chiefs of the Northern Cheyennes their version of the origin and spread of the superstition. A statement of Mr. Grinnell's experience as given in an interview published in the "New York Tribune," November 23, 1890, is given substantially as follows according to the author's revision : —

I spent several days at Fort Keogh, living in a camp of Cheyenne scouts employed by the government. While there I saw and talked with two of the principal chiefs of the Northern Cheyenne tribe, Two Moons, the war chief, and White Bull, the peace chief. Both of these chiefs talked with me very freely about the spread of the religious superstition among the Indians concerning the new Messiah. Both of them felt very anxious, for they feared that the excitement might lead to an outbreak. They told me, what I had already known, that this supposed Messiah had predicted certain special events to come off in September, and when these failed to happen the Northern Cheyennes lost faith in the new doctrine. But shortly after the failure of the prophecies, some Shoshones and Arapahos came over from Fort Washakie to visit the Cheyenne agency, and when they got to the Cheyenne camp they reported that while travelling along on the prairie they had met with a party of Indians who had been dead thirty or forty years, and who had been resurrected by the Messiah. Since their resurrection, the formerly dead Indians, so the visitors said, had been going about just like the other Indians who had never died.

This started up the excitement again, and all the Indians at the agency began to dance. Two Moons and White Bear were all the more alarmed because of the trouble that the Northern Cheyennes had had last spring. That trouble shows a trait peculiar to the Indian character. Two white men had been killed, one of them by no one knew whom, but four or five Indians were arrested on suspicion, were kept in jail for several months, and were then released, not a particle of evidence having been offered against them. The other white man was killed by two young men of the Cheyenne tribe. This one was a settler who had gone out in search of a lot of milch cows. The Indian boys were out hunting, and one of them, stepping quickly out from behind some bushes, frightened the cows. The settler was angry, and struck the Indian boy with a rope. The young fellow went away and talked with his companion, and both turned toward the settler, whose attitude was menacing. The second young Indian raised his rifle and shot the settler dead. The boys went back to camp and told American Horse, their chief, what they had done. They did not want to be imprisoned and

hanged, but they knew that they would have to die, and preferred to die like warriors. So they told American Horse to send word to the troops and the Indian police that they had fled to a hill four or five miles away, and could be captured there.

The boys dressed themselves in their best clothes, armed and painted themselves, and, mounting their horses, rode to the hill they had named. The troops and the Indian police were told, and started out to capture the boys. Half a mile from the hill the boys were seen standing by their horses. As soon as they saw the troops they mounted their horses and charged, two boys against a hundred men. When within a range of two hundred yards the troops opened fire, but the boys pressed on, charged clear through the troops unhurt, and succeeded in getting a quarter of a mile beyond their enemies, when they turned and charged back. Both boys were killed as they came on the second time.

This irritated the Cheyennes, who are the bravest of men, Indians or white. It is clear that if people believe that they are going to be resurrected in a short time, they do not mind dying very much, and the Cheyennes are so extremely brave anyway, that this belief makes them all the more dangerous and reckless. This tribe have not been treated well, as it is. They have no land excepting on the hill-tops, the best land having been settled upon by the whites before the reservation was given to the Indians. Nothing will grow upon the Cheyenne lands without irrigation. Still, I do not think that the Cheyennes will go into any organized revolt. Some crazy officer of the troops, or some hot-headed settler who may become frightened, may kill an Indian or two, and then the younger men may start in to get revenge. In this way, and in this way alone, I believe, a general outbreak may be precipitated.

I never heard of the dance of the Indians called the "Ghost Dance" until I returned to the East. In the Indian country it is known as the "Dance to Christ." The Southern Cheyennes and the Southern Arapahos were among those by whom I saw it danced. The Indians believe that the more they dance the sooner the Christ will come. The dance usually lasts for four nights, beginning a little before sundown and continuing until any hour the next morning. The Indians, men, women, and children, form a circle, probably one hundred feet in diameter, standing shoulder to shoulder, close together. All, of course, face inward. Several men take their places in the circle and start the dance by singing a song in the Arapaho tongue. They move slowly to the left, one foot at a time, keeping in unison with the music. The scene is extremely weird when the moon is up. The Indians clad in white sheets look like so many ghosts. Their rapt and determined faces show how earnest they are. The hoarse, deep voices of the men and the shriller notes of the women mingle in a kind of rude harmony. They sing exactly together and their dancing is in perfect time to the music of the song. As I beheld it, the scene was one to thrill the looker-on.

At intervals of a few notes particular emphasis is given, and the note so emphasized is the signal to move the left foot to the left. So the circle

moves around, quaint shadows playing on the turf both in and out of the circle of the dance. Frequently a few of those sitting outside the circle step into it to dance, while those who have been dancing may stop to rest. They move their heads and bodies very little, but step to the left in time with the music, so long as the song is kept up. At intervals, all in the circle sit down to rest and smoke. Even the Cheyennes sing the music of the Dance to Christ in the Arapahoan tongue. This is because the original discoverer of the Messiah was Arapaho.

I talked with "Billy" Roland, the scout, who had seen Porcupine. Porcupine claimed to be the second man of the plains tribes who had seen the Messiah. Most of the Indians now, I believe, claim to have seen him. The fact is, however, that I could find no one in the Cheyenne camp who claimed to have seen the Messiah in the flesh, — that is, no one but Sitting Bull, an Arapaho. It must be understood that it is Sitting Bull the Arapaho, not Sitting Bull the Sioux, who claims to be the original prophet. This Arapaho was absent from his tribe for twelve or fourteen years with the Gros Ventres of the Prairie, a branch of the Arapahos. I think the revelations came to him when he was at Fort Washakie, the headquarters of the Northern Arapaho tribe. This tribe split up about forty years ago, one half going south as far as the Indian Territory, and the other going to the far north. They visit each other back and forth, however, and keep up a constant correspondence by letter, one of the disadvantages, perhaps, of the Indian education.

While I was at the Pawnee agency a lot of letters were received from the Sioux, trying to get the Pawnees to unite with them. Some of the Indians came to me and asked me if I believed in the Messiah theory, and I told them "No." When I left the Pawnees last month, there was no reason to believe that they would take part in any outbreak. There was some excitement reported among the Poncas during my stay with the Cheyennes, and many of them came to the Cheyennes to learn the "Dance to Christ." At that time, too, the Caddoes were dancing according to the new doctrine. The Caddoes are a branch of the Pawnees, and are too intelligent, I believe, to go into a revolt. Still, although more civilized than most of the tribes, and having farms and houses, there was more excitement among the Caddoes than among any of the other tribes. The Wichitas, Comanches, and Kiowas were also dancing in October. They are probably wilder than any of the others, but I don't think even they could be influenced to join an open revolt.

In answer to further inquiries, Mr. Grinnell informs the editor that during the autumn of 1890 he spent some time among the Southern Cheyennes, and that when he was in their camp he saw Sitting Bull the Arapaho, who asserts that he is the chief prophet of the new religion. Mr. Grinnell has sent a fuller account of his observations among the Northern and Southern Cheyennes, written in November, 1890, and in part printed in the "New York Times," which is given below:—

Although the tribes in the Indian Territory believe that the Christ appeared to the Indians in the north, the truth is that the more northern tribes know nothing about the new religion. About the Blackfeet, Assiniboines, Gros Ventres of the Prairie, Rees, Mandans, and Gros Ventres of the Village, I can speak with great confidence, for within two months I have seen and talked with men of all these tribes. But as soon as one gets south of the Northern Pacific Railroad he begins to hear, if he goes into an Indian camp, whispers of the coming of the Messiah, or the women and children singing the songs of the worship dances. The Northern Cheyennes are interested believers in the coming of this Christ. All, or almost all, the bands of the Missouri River Sioux believe in him; so do the Shoshones, the Arapahos, north and south, the Kiowas, Comanches, Wichitas, Caddoes, and many other smaller tribes. All the above-mentioned tribes hold the worship dances. The Pawnees, Poncas, Otoes, and Missourias have heard of the Messiah and believe in him, but they have not yet generally taken up the dances.

Something over a year ago an Arapaho Indian named Sitting Bull came into the Shoshone Agency at Fort Washakie, in Wyoming, and told the Indians there that somewhere up north he had seen a Christ. He gave a detailed account of his journeyings up to the point where he reached the place where he saw the vision, for such it appears to have been, described the person whom he saw, told what he had said, and that he foretold a restoration of the old order of things which prevailed on the plains and in the mountains before the advent of the white settlers. The Christ told Sitting Bull of his previous life on this earth, when he had come to help the white people, of their refusal to accept him, showed the scars on his hands and feet where he had been nailed to the cross, and finally said that before long the whites would all be removed from the country, the buffalo and the game would return in their old-time abundance, and the Indians would settle down to the old life in which they depended for subsistence on game killed by the bow and arrow. After some further conversation Sitting Bull was fed on buffalo meat and then fell asleep, and woke up near his own camp.

I am not at all inclined to credit the statement that this religion originated with Sitting Bull, but am disposed to think that he received the idea from other Indians, perhaps farther west. At all events, it appears quite certain that he had not been living with his tribe for ten or twelve years. Where he had been during this time is not known. Possibly with the Northern Cheyennes, or perhaps with the Gros Ventres of the Prairie.

This announcement by the Arapaho received a good deal of attention from the Indians at Washakie, and some time in the winter a Northern Cheyenne named Porcupine, who was visiting there and who heard the story, made a pilgrimage to see for himself if these things were true. His story, as I received it recently when in the country of the Northern Cheyennes, was as follows: From Washakie he went to some point where he took the cars and travelled for some distance; then, leaving the railroad, he went two days in a wagon until he reached the borders of a large lake,

near which is an Indian agency. Near this lake were camped a great many Indians of different tribes and some whites. When Porcupine reached there, these people told him that the Christ would be there to meet them the following afternoon. The brush, sage and rose bushes, had been cut off close to the ground over a circle perhaps one hundred feet in diameter, and in the underbrush close to this circle a little place had been cut out and a piece of canvas spread on the ground for the Christ to lie no when he should come.

The next day, as the sun was getting low, the people all assembled about this circle, and presently a man was seen walking into it. The people stood about until he had reached the middle of the circle, and then they went in to meet him. He stood in the midst and talked to them, appearing to be able to talk all languages and to make himself understood by all the tribes present. On the first occasion of his appearance he had short hair, a beard, and wore citizens' clothing, — in other words, was apparently a white man. Subsequently he had long hair, down to his waist, and his skin was darker, like an Indian's. He told the people that things were going to be changed; that the game and the buffalo would be brought back; that they should again have their own country, and that the world should be turned upside down and all the whites spilled out. He closed his speech by saying that in the night he should go up to heaven to see God. Then he went to the place prepared for him and lay down and slept.

Next morning about nine or ten o'clock the people again gathered about the circle, and presently the Messiah walked in among them. He told them that he had just returned from heaven, where he had seen God. He taught the people a dance and several songs, and ordered them to hold one of these dances for four days and four nights at the full of every moon. Such is Porcupine's story.

The locality at which Porcupine saw the Christ is not known, but as nearly as I can gather, from those who claim to be best informed on the subject, it was near some lake in western Nevada, possibly Walker Lake or Pyramid Lake.

In this new dance the people form a circle facing inward and standing shoulder to shoulder, touching each other. They sing the new songs taught them by the prophets of this religion, and move with a slow-stepping motion in time to the song from right to left, bending the knees slightly at each step, so that the head dips down a little. In the midst of the ring formed by the dancers usually stands an old man, who with uplifted hands exhorts them.

As the ceremony proceeds, some of the dancers become excited, and at intervals a man will break out of the ring and rush to the centre of the circle, there falling stiffly on the ground, where he may lie for hours perfectly motionless. Women, too, rush to the centre of the circle, but they seem to be affected less easily than the men, and will sometimes dance about for ten or fifteen minutes, crying and wailing and making strange gestures, before they fall over and lose consciousness. At a dance of

Cheyennes and Arapahos that I attended a few nights ago, there were at one time in the circle three prostrate men and two men and two women on their feet. At a Caddo dance that I witnessed recently, several women broke away from the ring and danced about like intoxicated or insane persons outside the circle, finally falling apparently insensible. One of these, a young girl not more than sixteen or seventeen years old, recovered in a short time and rose and walked away.

With the Northern Cheyennes, the dance differs in one or two details from that practised among the southern section of this tribe. Among the Northern Cheyennes, four fires are built outside of the circle of the dance; one fire toward each of the cardinal points. These fires stand about twenty yards back from the circle, and are built of long poles or logs, set up on end, so as to form a rough cone, much as the poles of a lodge are set up. The fires are lighted at the bottom and make high bonfires, which are kept up so long as the dance continues.

One of the cardinal points of faith of this religion is, that those who are dead will all be raised, and will again live upon the earth with their people. Sometimes during a dance a man who has been in a trance will revive, and may rise to his feet and shout in a loud voice that he sees about him certain people who have long been dead. He will call these risen dead by name, and say that he sees them standing or sitting near certain of the people who are looking on, mentioning the names of the latter. The people believe that he sees these long-dead people, and are frightened to know that they are close to them. It is not quite clear whether the living regard these persons whom they cannot see as actually resurrected but invisible, or as ghosts. As nearly as I can gather by talking with the Indians, they think them ghosts.

In connection with these dances what are regarded as miracles are not infrequently performed. For example, the other night one of the prophets announced that a number of persons long dead had arisen from the grave and had come to visit him. They had brought him, he said, a piece of buffalo meat, and that night the people should again taste their old-time food. After the dance was over this man appeared in the ring holding in his hands a small wooden dish full of meat. He called up to him the dancers, one hundred or more, one by one, and gave to each a small piece of meat out of the dish. After all had been supplied the dish appeared to be still half full.

The Cheyennes and other tribes in this territory frequently receive from the northern Indians letters touching on religious topics, and sometimes these letters contain most extravagant statements, which, however, are received by the Indians with implicit faith. A letter which came recently told of an attempt on the part of some United States troops to arrest a prophet. The soldiers approached him and tried to take hold of him in order to take him to the guard-house, but as they reached out their hands to seize him their arms would fall down to their sides. For a long time they tried to take hold of him, but they could not do it. He did not attempt to resist or run away, but sat there motionless. At length the soldiers gave it up for a bad job and went away.

Still more remarkable is an account which tells of a narrow escape by one of the three major-generals of the army. According to this story, General Miles, with some troops, went out in person to arrest the Christ. When they came to the place where he was, he told the general that it was useless to attempt to arrest him; it could not be done, and it would be better for him not to try to do it. The general said that he had received his orders and must obey them. He then commanded the troops to take the prisoner into custody, whereupon the Christ made it rain for seven days and seven nights, and the result was that all the soldiers were drowned, General Miles alone escaping alive to tell the tale of the disaster.

The Southern Cheyennes state that the destruction of the white race will take place by its being overwhelmed in a sea of mud. The surface of the earth will become a mire in which the whites will sink, while the Indians will remain on the surface. This I believe to be a purely Indian conception, for more than one tribe believe that the giants who used to inhabit the earth, before the creation of the Indians of to-day, were destroyed by the Deity in just this way. In my book on the Pawnees (*"Pawnee Hero Stories and Folk-Tales,"* p. 356) I have stated that the Pawnees believe their predecessors on this earth to have perished in that way. The Arikaras have the same belief, which is no doubt shared by all members of the Pawnee family, and perhaps by other tribes.

An account of the manner in which these spirit dances are performed is given by Mrs. James A. Finley, wife of the post trader at Wounded Knee, which is here printed as copied into the "*Essex County Mercury*" (Salem, Mass.), November 26, 1890:—

This dance is participated in often by as many as five hundred Indians. In preparing for the dance, they cut the tallest tree that they can find, and, having dragged it to a level piece of prairie, set it up in the ground. Under this tree four of the head men stand. The others form in a circle and begin to go around and around the tree. They will dance continuously from Friday afternoon till sundown on Sunday. They keep going round in one direction until they become so dizzy that they can scarcely stand, then turn and go in the other direction, and keep it up until they swoon from exhaustion. That is what they strive to do, for while they are in a swoon they think they see and talk with the new Christ. When they regain consciousness they tell their experience to the four wise men under the tree. At the end of the dance they have a grand feast, the revel lasting all Sunday night. They kill several steers and eat them raw, and drink and gorge themselves to make up for their fast.

The Indians lose all their senses in the dance. They think they are animals. Some get down on all fours and bob about like buffaloes. When

they cannot lose their senses from exhaustion, they butt their heads together, beat them upon the ground, and do anything to become insensible, so that they may be ushered into the presence of the new Christ. One poor Indian, she says, when he recovered his senses, said that Christ had told him he must return to earth, because he had not brought with him his wife and child. His child had died two years before, and the way the poor fellow cried was heartrending. At a recent dance, one of the braves was to go into a trance and remain in this condition four days. At the close of this period he was to come to life as a buffalo; he would still have the form of a man, but he would be a buffalo. They were then to kill the buffalo, and every Indian who did not eat a piece of him would become a dog. The man who was to turn into a buffalo was perfectly willing, and Mrs. Finley presumes they have killed and eaten him by this time. This lady is of the opinion that if the government lets them alone there will be no need of troops; they will kill themselves dancing. Seven or eight of them died as a result of one dance, near Wounded Knee.

It seems evident, in a general way, that the Indian Messianic excitement is the result of a combination of primitive beliefs and introduced Christian conceptions; but the task of giving a correct account of the origin, progress, and varieties of the movement is likely to be attended with much difficulty, and to illustrate the obstacles encountered by any person who undertakes, even under the most favorable circumstances, to write history; while, with regard to the relation of the original Indian ideas and dances to those now developed, the most divergent opposite views exist. The editor of this *Journal* has therefore prepared the following letter, to be sent to persons whose position has given opportunity for accurate observation respecting the superstition:—

CAMBRIDGE, MASS., *February 1, 1891.*

DEAR SIR,—I am anxious to obtain all accessible information regarding the character and causes of the religious excitement existing among several Indian tribes, with a view to presenting a history of the matter in the "*Journal of American Folk-Lore.*" I would therefore request you to furnish me with any particulars which you may be able to give respecting the following points:—

1. The origin and progress of the movement in your neighborhood, and anything relating to the history of the belief respecting an Indian Messiah, forms of his manifestation, revelations supposed to be made by him, etc.
2. The nature and method of the Ghost or Spirit dances, the songs used in these, with Indian words if obtainable, the ritual of preparation, fasting, acts of self-injury, etc., and beliefs relative to the dances.
3. Manifestations accompanying the phenomena,—ecstasies, vi-

sions, trances, stories of miracle and resurrection, preachings, if such exist, and legends to which the expectation has given rise.

4. The state of mind resulting from final failure, and the manner in which defeat is explained; the effect which failure has on the original belief.

5. Any other material which you may consider to be connected with the subject.

In return, I shall be happy to send to informants copies of the "Journal of American Folk-Lore" containing articles based on information received.

Yours very truly,

Editor of "Journal of American Folk-Lore."

WASTE-BASKET OF WORDS.

CALINDA. — This is the name of a song or dance still remembered in Louisiana, where it has been practised by negroes, and is supposed to be of orgiastic character and African origin. Mr. G. W. Cable ("Creole Slave Dances," "Century Magazine," February, 1886) says that the song in that State "was always a grossly personal satirical ballad." He cites an example of such a song, the refrain being, "Dancé Calinda, Bon-djoum ! Bon-djoum !" It appears from his account that the Calinda was performed by whites as well as negroes. Saint-Méry, in his "Description de l'Isle Saint Dominique" (i. 49, 652), calls the dance *Calenda*. With him it would appear to be rather a general term for a dance than the name of a particular movement. Mr. Lafcadio Hearn, in a story of Martinique, uses the form *Caleinda*. Improvisation appears to be the idea which it suggests to him ("Harper's Magazine," January, 1890, p. 224). I believe the word to be only a survival of the Latin *Calenda*, Calends. Thus in the Provençal romance "Flamença" (thirteenth century) we read : "Cantan una calenda maia" (they sing a song of the calends of May). These songs were danced. De Puymaigre ("Chants Pop. Rec. dans le Pays Messin," p. 203) observes that the "trimazos" (May-songs), formerly serious, have degenerated into satire. This satire, however, was doubtless one feature of the ancient observance. If this is the origin of the term, the Latin word, in Louisiana and the West Indies, has outlasted its use in Europe. — *W. W. Newell*.

CULCH. — This word, meaning rubbish, is common in the West of England. — *C. G. Leland, London, Eng.* Another correspondent would spell the word *Culsh*, and remarks on its use as frequent in England.

ENCHOUSE. — Miss Addie E. Hopkins, of Provincetown, Mass., informs me of a word and phrase, wholly new to me, which she has heard only from people of seventy or eighty years of age, living in or coming from Truro, Mass. When referring to anything very expensive they described it as being "as dear as *enchouse*." The word was accented on the first syllable, which was pronounced as in *enter*; the *ch* was sounded as in *chance*, and the four last letters as in *ouse*. It seems likely that it referred to some article of commerce once known on Cape Cod, but now passed out of use. But what could it be? — *T. W. Higginson, Cambridge, Mass.*

FINNICKY. — Fussy, particular. Common in New England.

KEEPING-ROOM. — In New England, the chief room or parlor.

KERHOOT. — Crowd, assembly. "The whole kerhoot of them." From "Ogeechee Cross-Firings," in "Harper's Magazine," May, 1889.

KITCABOODLE. — Used in New England, in the same sense as the preceding. "The whole kitcaboodle." — *Jane H. Newell, Cambridge, Mass.*

The original of this word was the phrase "Kit and caboodle," which, possibly, may be still in use in some parts of New England. In this phrase *kit* generally referred to individuals, and *caboodle* to their belongings, — "the whole kit and caboodle of them" making a stronger expression than either "the whole kit of them" or "the whole caboodle of them." The

phrase was shortened to "kit 'n' caboodle," which was probably the immediate ancestor of the above.

MOSEY. — To move along slowly. "To mosey along." Central Ohio. — *Fanny D. Bergen, Cambridge, Mass.*

PERNICKETY. — Fussy, particular. "She's awful pernickety." New England. — *F. D. Bergen.*

PUDGICKY. — Similar to preceding, but with a notion of being cross and fretful. — *Jane H. Newell, Cambridge, Mass.*

ROOM. — Used in the same sense as *keeping-room*. (See above.) "In the room." Ohio and New Brunswick. — *F. D. Bergen.*

SPON-IMAGE. Likeness. I have formerly heard employed as a familiar expression the phrase: "He's the very *spon-image* of his father." — *F. J. Child, Cambridge, Mass.* *Spawn* is somewhat coarsely used in the same sense. — *F. D. Bergen.* *Spon-image* is therefore *spawn-image*.

WUDGET. — A tangle, snarl. "What a *wudget* this is." New England.

DUST, HETCHEL, ETC. — Of the words mentioned in the last "Waste-Basket," *dust*, *hetchel*, *lolly-gag* (for *lallygag*), *skeezicks*, and *thank-ye-marm* are very common in Central New York, and the last three also in Eastern Pennsylvania. — *H. C. G. Brandt, Clinton, N. Y.*

A correspondent asks: "What is the origin of the following words, which are frequently heard in general use in certain parts of Eastern Pennsylvania?"

FAZE, or PHASE. — Used in the sense of "to overcome."

REE HORSE, or RHEA HORSE. — A frisky or unmanageable horse.

REDDING-COMB. — The ordinary comb for the hair. (This is a perfectly good old English word. To *red*, or *redd*, the hair is to comb it out. Halliwell, "Dict. of Archaic and Provincial Words;" Jamieson, "Etym. Dict. of the Scottish Language." *Red-kaim*, or *Reddin-kaim*, "is a wide-toothed comb for the hair." Jamieson. — *Ed.*)

FOLK-LORE SCRAP-BOOK.

IN the last number, attention was called to an article of Mrs. Harriet Maxwell Converse, printed in the "Buffalo Express," October 12, 1890, on the Green Corn Dance and the Great Feather Dance of the Seneca Indians. These dances were held in September, 1890, in the Cattaraugus Reservation, Newtown, N. Y. Mrs. Converse is, by adoption, a member of the Snipe Clan of the Seneca nation, and has a hereditary connection with the nation, her grandfather and her father having both been adopted as members of the Seneca nation, the first in 1792 and the second in 1804. The latter Mr. Maxwell was a friend of the famous Red Jacket, and had prepared a vocabulary of the Six Nations, which, unfortunately, was destroyed by fire. Mrs. Converse received, at the time of her adoption as the great granddaughter of Red Jacket, the name of Gă-yă-nis-hă-oh, signi-

fying, "The Bearer of the Law." This is a hereditary clan name of dignity, bestowed on both men and women, and is never assigned to any person until after the death of the former bearer of the name.

Among the festivals of the Iroquois Indians, one of the most important is the Ah-dake-wa-o, or Green Corn Festival, commonly called the Green Corn Dance. This dance continues for three days, and, though varied in proceedings, the ceremonies of each day terminate with a feast. Like all the religious ceremonies of the red man, "thanksgivings" predominate in this, the Ah-dake-wa-o. The "Great Feather Dance," included in this festival, is also religious, and, that guests from each nation may unite in the universal thanksgivings, and join in this dance, these festivals are never "called" the same day of the month on the separate reservations.

In the distribution of the various offices and duties pertaining to the ceremonies, the matrons, as well as the men, take share. They are denominated Ho-non-de-ont, or "Keepers of the Faith," and to their care is intrusted the "preparations" for the feast. As the festival-time draws near, these matrons are also appointed to visit the cornfields at sunrise every day, and bring to the council-house several ears of corn, there to be examined by one of the "head men," who decides, when it is in fit condition for eating, the date when the feast shall be called.

This year the "summons," or invitations, from the chiefs at the Cattaraugus Reservation were sent to those who were to be the active participants and guests from Tonawanda and Allegany reservations that, on September 10th, at sunrise, the introductory ceremony of the Ah-dake-wa-o would begin at the council-house on the Cattaraugus Reserve. This council-house, located one mile from Lawton Station on the Erie Railroad, and standing on a prominent elevation in the centre of an open space of eight acres of undulating grassy ground, was erected on the spot where the Seneca Indians, withdrawing from the Buffalo Reservation, felled the trees of the dense forest, and made the settlement they called "The New Town." This little Indian village, retaining its old name though having lost its significant "The," is now known as Newtown. The council-house, a one-storied wooden structure about eighty feet long and fifty feet wide, constructed in accordance with the cardinal points of the compass, — north, south, east, and west, — has two entrances, one at the northeastern end of the building, designed for the women, and the other at the opposite southwest end for the men only; and although the council-house has no inner division, the women always sit apart from the men during a council or a dance. At the east end of the building, within a brick chimney that juts out about four feet from the wall, yawns a huge fireplace, in which still remained the ashes of the last feast (in the old times these ashes were not removed save at the New Year festival); the long crane that hung within its smoke-begrimed depths suggested the swinging of the great kettles of the corn soup and succotash of the winter-time feasts. On the three sides of the chimney above the fire-place are projecting shelves, on which were deposited the various donations to the feast which had been presented by the "foreign" guests and friends. At the west end of the

building stands an old-fashioned iron stove, rusty and fireless during the summer time, but in which great logs can be thrust to the comfort of the participants in the winter festivals. On the south and west sides of the council-house, and extending lengthwise, are three rows of undivided seats, not unlike the pews in very old churches, arranged step-like, one above the other; and for further accommodation ordinary wooden benches are provided in the east end of the house, that all may be seated during the ceremonies. In the centre of the room two benches were apportioned to the singers and musicians. One of these benches was well worn in deep ridges, the result of the vigorous strokes of the turtle-shell rattles in the hands of the musicians.

It is the custom for the Ho-non-di-ont, or men keepers of the faith, to build at sunrise, on the morning of the feast, the "first fire," and to place upon it tobacco and some ears of corn as a special offering to the Great Spirit, and, while the offering was burning, to ask his blessing, after which the fire is extinguished and a new one built in its place by the women who have charge of the public feast. Although the "summons" called for a convening of the people at sunrise, yet at eight o'clock the councillors had not assembled, which delay, however, was afterwards explained. The great variety of vehicles that had brought the guests to the festival were ranged around the outer edges of the grounds; groups of young men playing ball; young women and girls sauntering about, evidently intent in the "chat of pleasant conversation;" old men with tottering steps, elderly women with pathetic gayety slowly making their way to the council-house; matrons hurriedly busy preparing the soup and succotash boiling vigorously in large iron kettles suspended over the great logs that burned with a glow suggestive of comfort and warmth in the chill mist that veiled the far-away hills, — all added to the picturesqueness of a scene that was striking in its effectiveness.

It was not long before a general movement in the assemblage gave notice that the ceremonies were about to begin. The women slowly entered the building by the northeast door, the men passing in at the southwest entrance and arranging themselves with order in the seats; the musicians, with their turtle-shell rattles, had already taken their places on the benches appropriated for them; and when quiet prevailed, — and there is no congregation of people who remain so perfectly quiet as an assemblage of Indians at a religious "gathering," — the "head speaker" began the feast ceremonies with an invocation to the Great Spirit. The men, with uncovered heads, bent in reverent attention (Indians never kneel), and the women looked solemn and earnestly serious as the speaker, in low voice, rendered his prayer. After a pause, lifting his voice, he proceeded with the following address (I give the *literal* translation): —

"My friends, we are here to worship the Great Spirit. As by our old custom we give the Great Spirit his dance, the Great Feather Dance. We must have it before noon. The Great Spirit sees to everything in the morning; afterwards he rests. He gives us land and things to live on, so we must thank Him for his ground and for the things it brought forth. He gave us the thunder to wet the land, so we must thank the thunder.

We must thank Ga-ne-o-di-o [Handsome Lake, the prophet of the "new religion"] that we know he is in the happy land. It is the wish of the Great Spirit that we express our thanks in dances as well as prayer. The cousin clans are here from Tonawanda; we are thankful to the Great Spirit to have them here, and to greet them with the rattles and singing. We have appointed one of them to lead the dances."

During this speech the men remained with their heads uncovered. At its conclusion, and following a slight pause, a shout from outside the council-house gave notice that the "Great Feather" dancers were approaching.

The "Great Feather Dance," one of the most imposing dances of the Iroquois, is consecrated to the worship of the Great Spirit, and is performed by a carefully selected band of costumed dancers, every member of which being distinguished for his remarkable powers of endurance, suppleness, and gracefulness of carriage. As they drew near to the council-house the swaying crowd gave way, permitting the leader and his followers to pass through the west door, where, taking their places at the head of the room, they remained stationary a moment as the speaker introduced the leader to the people and proceeded, in a voice keyed to a high pitch, to offer the ceremonial "thanks," the dancers, meanwhile, walking around the room, keeping step to the slow beating of the rattles. Each "thanks" was followed by a moderately quick dance once around the room, and terminating at the halt into a slow walk, which was continued during the recital of each "thanks" until all were rendered.

THE THANKSGIVINGS.

We who are here present thank the Great Spirit that we are here to praise Him.

We thank Him that He has created men and women, and ordered that these beings shall always be living to multiply the earth.

We thank Him for making the earth and giving these beings its products to live on.

We thank Him for the water that comes out of the earth and runs for our lands.

We thank Him for all the animals on the earth.

We thank Him for certain timbers that grow and have fluids coming from them [referring to the maple] for us all.

We thank Him for the branches of the trees that grow shadows for our shelter.

We thank Him for the beings that come from the west, the thunder and lightning that water the earth.

We thank Him for the light which we call our oldest brother, the sun that works for our good.

We thank Him for all the fruits that grow on the trees and vines.

We thank Him for his goodness in making the forests, and thank all its trees.

We thank Him for the darkness that gives us rest, and for the kind Being of the darkness that gives us light, the moon.

We thank Him for the bright spots in the skies that give us signs, the stars.

We give Him thanks for our supporters, who have charge of our harvests. [In the mythology of the Iroquois Indians there is a most beautiful conception of these "Our Supporters." They are three sisters of great beauty, who delight to dwell in the companionship of each other as the spiritual guardians of the corn, the beans, and the squash. These vegetables, the staple food of the red man, are supposed to be in the special care of the Great Spirit, who, in the growing season, sends these "supporters" to abide in the fields and protect them from the ravages of blight or frost. These guardians are clothed in the leaves of their respective plants, and, though invisible, are faithful and vigilant.]

We give thanks that the voice of the Great Spirit can still be heard through the words of Ga-ne-o-di-o (by his religion).

We thank the Great Spirit that we have the privilege of this pleasant occasion. [Vigorous dancing followed this, all shouting in gladness, in which the speaker joined.]

We give thanks for the persons who can sing the Great Spirit's music, and hope they will be privileged to continue in his faith.

We thank the Great Spirit for all the persons who perform the ceremonies on this occasion.

With this the thanksgiving ended. There is an Iroquois harvest festival in which is included thanksgivings for all the harvest, when each grain and fruit-producing tree, vine, or bush is separately recognized.

The speaker then ordered the dance to begin, and the dancers, who in single file had walked slowly around the room during the recital, save at the interludes of the "thanks," began a movement of a more animated character.

In all its features and characteristics the Feather Dance is quite unlike the War Dance. In its performance the dancer remains erect, not assuming those warlike attitudes of rage or vengeance which so plainly distinguish the two dances. All the movements of the Feather Dance are of a graceful character, its undulating and gentle motions designed to be expressive of pleasure, gladness, and mildness. Each foot is alternately raised from two to eight inches from the floor, and the heel brought down with great force in rhythm to the beat of the rattles. At times there was an indescribable syncopated movement of wondrous quickness, one heel being brought down three times before it alternated with the other, the musicians beating the rattles three times in a second, every muscle of the dancer strung to its highest tension, the concussion of the foot-stroke on the floor shaking the legging bells; the lithesome, sinuous twistings and bendings of the body momentarily accelerated by the dancers' shouts of rivalry mingled with the plaudits and encouraging cries of the excited spectators, as they filed swiftly round and round the council-house, were thrilling to a degree of intense-ness! The dancers accompanied themselves by joining the singers in a weird syllabic chant consisting of but two notes — a minor third — which

was strongly accented as they sang the *Ha-ho — Ha-ho — Ha-ho*; then with quicker time all joined in the refrain, *Way-ha-ah, Way-ha-ha, Way-ha-ah*, and terminating in the strong guttural shout, *Ha-i, ha-i*, as the dancers bowed their heads in accent.

In this dance there were fifty men in costume, for whom, at the "rest" intervals, a refreshing drink, made from the juice of the wild blackberry, added to sweetened water, was provided. In the slower movements many of the women, at the exhortation of the speaker urging all to unite in the Great Spirit's dance, joined the dancers at the foot of the column, finally forming an inside circle.

At noon the costumed dancers went to their homes, returning again in ordinary citizen's dress. During their absence an opportunity was offered to any person who might desire to have children named, or names changed. A child three months old was "presented" for a name, the babe having been the realization of a dream. Before its birth its "grandfather" had dreamed that a boy would be born who would be a great hunter, and as the older Indians have strong faith in dreams, this child was particularly mentioned as a proof of the infallibility of the dreamer. The name given was "The Swift Runner."

The speaker of the day then made a short address, inviting all to partake of the feast. This was the signal for the young men, who then came in, bearing two great kettles, of the capacity of eight gallons each, and containing, one the beef soup, and the other the succotash. One of the Honon-di-ont, in a prolonged exclamation, said grace, in which he was joined by a swelling chorus from the multitude in acknowledgment of their gratitude to the Great Giver of the feast. As the red men do not sit down together at a common repast, except at religious councils of unusual interest, the succotash and soup were distributed in vessels brought by the women for the purpose, and all the guests carried equal portions to their respective homes, there to be enjoyed at their own fireside.

It was near sunset when the feast was over, and the people slowly dispersed, making way to their homes, a few, however, remaining for the social dances not included in the religious feast. Previous to their departure a faith-keeper announced that, according to the ancient ways, the feast games between the rival clans would be played on the next day. He also cautioned them that they "must not be dejected if they lost, as they had heard by the Great Spirit that what they lost on earth would be returned to them in heaven. If they won they must not boast, nor hurt the feelings of their opponents, but assume their victory with dignified silence."

The second day opened with the Gus-ka-eh, the peachstone or Indian dice game. This was played in a dish a foot in diameter, and four articles were contributed as a donation to a "pool." A good deal of excitement prevailed during the betting, which was a privilege extended to any of the members of the contending clans. The Wolf, the Bear, Beaver, and Turtle clans played against the Deer, Snipe, Heron, and Hawk. The game was won by the latter clans. There were no other events of particular interest that day. It was expected that the game would continue all day (the

festival cannot go on until this game is finished, and it sometimes lasts two or three days), but on this occasion it proved of short duration. At the end of the contest a feast was offered, as on the previous day, and there were more social dances in the evening to "entertain the visiting guests from Tonawanda and Allegany."

The third day was "Women's Day," — the women opening the ceremonies with a dance, for which there were special singers, and songs accompanied by a small drum and rattles made of horns, about four inches in length, and not unmusical in effect. The women dance entirely unlike the men. They move sideways, raising themselves alternately upon each foot, from heel to toe, and then bringing down the heel upon the floor at each beat of the rattle and drum, and keeping pace with the slowly increasing column that moved around the council-house with a quiet and not ungraceful movement. After some urging by the faith-keeper, two thirds of the women present joined in the circle, also many young girls, and children from four years upwards.

There was no pairing or taking of partners in any of the dances, as each individual danced alone. Following this "women's" dance came another, in which both men and women joined, called the "Thank Dance for the Crops." After that another women's dance, the "Shuffling Dance," followed by the men's dance, "Shaking of the Rattle." For each of these dances there were different steps and songs. Next came the "Snake Dance," beginning with four men clasping hands, the leader shaking a rattle and singing; others, including the women and children, gradually joining the dance line until there was not room enough in the council-house for the circle within circle of dancers. This dance, which includes in its movements the "hunting" for the snake, and represents the action of its body in swift gliding and in the convulsions of death, lasted about three quarters of an hour.

There had been a misty rainfall all the day, but as the dancers were exulting in enthusiasm the sun separated the clouds, and, as an Indian expressed it, "looked in" upon them through the west window, filling the room with its cheery glowing. The nodding plumes, the tinkling bells, the noisy rattles, the beats of the high-strung drums, the shuffling feet and weird cries of the dancers, and the approving shouts of the spectators, all added to the spell of a strangeness that seemed to invest the quaint old council-house with the supernaturalness of a dream!

As the sun neared its setting the dancers stopped in a quiet order, and the "speaker of the day" bade farewell to the clans, "active officers," and guests, wishing them a safe journey homeward under the guidance of the Great Spirit; and admonishing them all to lead good lives for another year, and hoping they might be privileged to meet again to thank the Great Spirit for his goodness, he dismissed the "gathering," and, after invoking the blessing of the Great Spirit, declared the Green Corn Festival of 1890 ended.

A final and bountiful feast was then served, after which the people peacefully separated, and in an orderly way departed for their homes.

There were between 500 and 600 Indians present, and during the ceremonies of the three days there was no irreverence, vulgarity, nor any unseemly conduct.

[In regard to the present worship of the Six Nations, the reader may refer to the remarks of Dr. W. M. Beauchamp, "Iroquois Notes," p. 39, above.]

NOTES AND QUERIES.

MEMBERSHIP OF THE SOCIETY. — The membership of this society, like that of most others, is extended, not by the natural force of circumstances so much as by personal interest. Experience shows that there are many persons who take a warm interest in one or another branch of the ground covered by the society, but it is necessary that some member should bring the matter to their notice. With a view of explaining the requirements and advantages of the society, a new circular has been prepared, which will be sent to any member for the purpose of distribution. With a little effort it would be easy to double the present membership.

PAPER OF PROFESSOR MASON. — At the request of the writer, now the President of the American Folk-Lore Society, this paper, which should have appeared as the first article of the present number, according to announcement made in the circular mentioned, is reserved until the following number, the engagements of the author not permitting its preparation for the press at an earlier period. Circumstances have also rendered necessary some additional variations from the table of contents as announced in the circular. Papers presented at the annual meeting, and mentioned in the report of Proceedings as to be printed, either wholly or by abstract, and which do not appear in this number, will be included in No. XIII., which is expected to be ready at the beginning of May.

MARRIAGE PROHIBITIONS ON THE FATHER'S SIDE AMONG NAVAJOS. — In my article on "The Gentile System of the Navajo Indians," in the "Journal of American Folk-Lore," vol. iii. No. ix. p. 110, I make the following remark: "Can the modern Navajo marry into the phratry of his father? I regret that I cannot answer this question."

Since writing the above interrogatory, I have returned to the Navajo country, and have given special attention to finding a reply to it. I have learned from a number of Indians their gentile affiliations on both paternal and maternal sides, and have then asked them carefully whom they might and whom they might not marry among the various gentes and phratries of the tribe. As a result of these inquiries I have found that the forbidden degrees of kindred are just the same in the father's as in the mother's line. No man or woman may marry into his (or her) father's gens, nor into the phratry or sub-phratry with which his father's gens has special affiliation. They believe that the most fearful calamities would befall them

if they were to infringe this rule, — death by fire being the punishment especially reserved for the incestuous, and they believe that a clandestine meeting with one of the forbidden kindred is as dangerous as open espousal.

Washington Matthews.

SUPERSTITIONS CONCERNING THE DEAF. — Professor T. A. Kiesel, in "American Annals of the Deaf" (vol. xxxv. No. 4, October, 1890), has an interesting article on "Superstitions concerning the Deaf in Cape Breton Island." These superstitions may be briefly resumed as follows: —

1. People will not receive from a deaf-mute money for food.
2. In a certain case deaf children were believed to be the result of a widow's curse.
3. To take a deaf child away from home against his will brings ill-luck upon his folks.
4. A man was lost in the woods, where he died. A search was made for him, and the party looked everywhere that a little deaf-mute boy, who came with them, pointed. At last the poor frightened child came to a standstill, and burst out crying. It was said that the body was found at the very spot where the boy stopped.
5. A certain gentleman stated that a light was to be seen moving about the neighborhood, and that when it came to the spot where the dead body lay buried it went out.

These items of folk-lore collected by Professor Kiesel may induce others to make a study of the very interesting lore of the people regarding the deaf and dumb.

A. F. Chamberlain.

WORCESTER, MASS.

ARABIAN GAMES AND FOLK-LORE: A BIBLIOGRAPHICAL NOTE. — In a work by the Rev. Henry Harris Jessup, D. D., entitled "The Women of the Arabs" (New York, [1873]), the so-called "Children's Chapter" (pp. 233-369) contains many items of folk-lore interest. In Part VI. of the chapter is some account of thirteen different games played by boys in Mount Lebanon, Syria. Among these are shooting marbles, leapfrog, cat in the corner, blindman's buff, baseball, "tied monkey," "pebble, pebble" (like button, button), and others peculiar to the country. The author says a Syrian boy wrote out for him a list of no less than twenty-eight games played by him and his companions.

A section on the Nursery Rhymes of the Arabs contains thirty-six stanzas (in English rhyme), sung at the bedside or in play. Several admirable folk-tales, with their appropriate verses, conclude a valuable contribution to folk-lore literature that might be overlooked by readers; hence this brief notice.

H. Carrington Bolton.

GUIDE TO THE COLLECTION OF FOLK-LORE. — A brief statement has been drawn up, in the form of a four-page circular, containing a classification of Folk-Lore, with especial reference to English Folk-Lore obtainable in America. In this circular the various divisions of Folk-Lore are mentioned, and

illustrated by brief examples. The author is Mrs. Fanny D. Bergen, whose collection is the basis of a classification of Animal and Plant Folk-Lore, Current Superstitions, etc. To this is appended an additional section by W. W. Newell, respecting Tales, Songs, Customs, etc. This circular will be printed in the next number; meantime, any person who desires a copy may obtain one by addressing the Editor of this Journal, or Mrs. F. D. Bergen, 17 Arlington Street, Cambridge, Mass.

RECORD OF FOLK-LORE AND MYTHOLOGY.

UNDER this head it is designed to offer a quarterly account of the progress of collection and investigation in these departments of research, as extensive as the limits of space and opportunity shall allow. For this purpose is solicited the coöperation of persons who may be able to furnish information as to different divisions of the work. In the present number it has been impossible even to present the regular Record of American Folk-Lore; a notice only will be offered in regard to the important undertakings of the Hemenway Southwestern Archæological Expedition.

NORTH AMERICA.

ZUNI.—The results of the researches of the expedition above named are to be printed in the form of a journal, entitled "The Journal of American Ethnology and Archæology," which will be issued at such intervals as may be found convenient, and will contain extended articles from the conductors of the explorations in question. The first number, which will be ready about the time of the appearance of this notice, includes a most interesting paper by Prof. J. Walter Fewkes, entitled "A Few Summer Ceremonials at Zuni Pueblo."

The observances treated of in this paper are Foot-races, Rabbit-hunts, Planting of Prayer-plumes, and Communal Burning of Pottery, all of which belong to the time of the summer solstice. At this period no member of the Zuni tribe will trade for four days; while at the time of the winter solstice, it is said, he will not trade for seven days, and for a certain period no one will carry fire out of the household. The course of the sun at the time of the summer solstice is watched with care by the Cacique of the Sun, a priest on whom devolve this and sundry other duties. East of the town of Zuni stands upright in the field a small post of petrified or silicified wood. This post, which in certain respects is a gnomon, projects a few feet above the soil, and is situated in full view of the distant Tā-ya-ol-o-ne, or Thunder Mountain, and the neighboring depression, the so-called Gate of Zuni. Every morning the priest takes his stand near this post, and watches the sunrise from the foot-hills between the mountain and the valley. At the time of the solstice, the sun rises at the point most distant from the mountain; while on the following day it shows a retreat, and begins to approach the mountain mesa. This the priest notes, and, as he

watches its course, counts the days for the dances. Then it is that the town herald announces from the house-tops that the time for the rain-dances and the attendant religious ceremonials has arrived. A calendar of the Zuñi year, as Dr. Fewkes remarks, is still a desideratum.

Dances for rain are performed in the celebration of many of the religious observances, and have been repeatedly mentioned by travellers since the earliest discovery of the pueblo. Those particularly belonging to the summer time are called the *Kor-kök-shi*, or "Good Dances," of which eight occur in the summer months. The object of these ceremonies is to obtain rain for the growing crops, and they are performed, as is said, only in the summer. The rain dances have a general likeness to each other, although there is always some variation in the dress of the dancers.

As one of the preparations for the rain dances, water is brought to the pueblo from the Sacred Lake, or from the Ojo Caliente, the Zuñi Hot Springs. Both these sources of supply lie toward the southwest, from which quarter come the great summer rains. The Sacred Lake being at a distance, the departure for that expedition, as noted by Dr. Fewkes, took place four days before the dance.

A preliminary ceremony is the burning of pottery throughout the pueblo.

The first of the "Good Dances" is preceded by a rite called "*The Du-me-chim-chee*, or The Ducking of the *Koy-a-ma-shi*." These latter are personages who correspond to our clowns, and who introduce a comic element into the sacred ceremonials. These clowns, who are naked with the exception of a loin-cloth, make a procession, chanting the words *Du-me-chim-chee*, *Du-me-chim-chee-a-a*, and, half walking, half trotting, proceed, under the eaves of the houses, through all the lanes, and about the outer walls of the pueblo, each member of the line holding his hands on the hips of his predecessor. Meantime the women and girls of the town stand on the house-tops with jars full of water, which they pour on the heads and bodies of the clowns, who endeavor to obtain the most complete ducking possible.

It is remarked in a foot-note that, in the ceremony of the winter solstice, fire, instead of water, is used, and that in this celebration, which lasts seven days, strangers are asked not to light any fires, or even smoke in the streets. If a fire must be lighted in a camp out of doors, a propitiatory ceremony is necessary, and a ring of sacred meal is made on the ground, within which the fire is kindled. The meal is conceived to perform the office of a wall in averting evil influences.

Many of the personages who take part in the summer ceremonies are beings of a mythological character, including the hill-dwelling *Kō-kō*, who enter the town from the direction of their supposed mountain habitations; the boy who impersonates the God of Fire; and the Old Scold, an enemy of the clowns. The curious masks and attire of these characters have been represented through the aid of the camera, and the music taken down with the phonograph, according to the results of successful experiments described in this Journal (No. XI., Oct.-Dec., 1890).

Dr. Fewkes remarks on the rapid change now taking place in Zuñi,
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where new houses are constantly built, of a more commodious character, so that the old town will soon be a thing of the past, a fact equally obvious in the ceremonials.

It does seem incredible that complete and accurate observations of a spectacle so interesting should have been left to the present day; and we must repeat what we have before observed, that such neglect of a people, in no respect less interesting than our semi-mythical Aryan ancestors, strikingly exhibits the hitherto one-sided character of American scholarship. It seems almost superfluous to observe that no thoroughly sound theories of mythology can be devised until the investigation of surviving primitive religions shall be more accurate than it now is. As to what is said about the prohibition of taking away fire from houses at the time of the solstice, we may ask the reader to compare what is said about the corresponding Irish May Day practice in this Journal, vol. iii. 1890, pp. 143, 146.

IRELAND AND WALES.

OSSIANIC AND ARTHURIAN MÆDÆVAL SAGAS.—The heroic sagas of Irish, Welsh, and Armorican Celts are as yet imperfectly understood, though having interesting relations to early English history, and to French and English mediæval romance. One of the very few living scholars who is an authority in this field, and qualified to speak at first hand, Professor H. Zimmer, in two characteristic articles in the "*Göttingische gelehrte Anzeigen*" (Nos. 12 and 20, June 10 and October 1, 1890), has lately given an exposition of his opinions on this subject in the form of reviews of the works of A. Nutt and of G. Paris on Arthurian romance. We are glad to be able to give some account of the opinions of this distinguished scholar, relating as they do to matters still sharply controverted, and discussed by English and French historians and students of literature with generally imperfect comprehension of the material. We shall, however, not follow closely the course of argument of the writer, but extract such of his explanations as appear to us likely to be of interest and value to readers.

The ancient Irish heroic saga, says Zimmer (p. 495) includes two legendary cycles, which were originally entirely distinct: (1) the Cuchulinn saga, belonging to Ulster and Connaught, and commonly called Ultonian; and (2) the Ossianic cycle, or, as he prefers to say, the Finn saga, connected with Munster and Leinster. The first named is, in many respects, older: the persons involved, Cuchulinn and Conchobar, lived, according to mediæval Irish chronology, some decades before and after the birth of Christ; while, in the course of the seventh century, stories relating to these characters were united in the form of more extended narrations, and became fixed in literature. These tales are now presented in two great collections, of which the first, called "*Lebor na huidre*," is of the end of the eleventh century; the second, the book of Leinster, was written before 1160. The language is as old as that of old Irish glossaries, namely, of the eighth and ninth centuries. In all these respects the other cycle appears to be more recent. Its chief hero, Finn MacCumail, the father of

Ossian, is assumed to have lived about 273 A. D. The longer narratives respecting him seem to have been made up in the twelfth and fourteenth centuries, and are contained only in MSS. of the fifteenth; the language is Middle-Irish of the fourteenth century.

These texts, even of the older cycle, are by no means free from foreign elements. On the contrary, two strata of these introduced elements are clearly discernible. The language of the oldest documents is full of Norse words. Hercules, the Amazons, Simon Magus, and Darius figure in the earliest tales. Such borrowing might be expected, when we consider the connection of the Irish clergy with classical antiquity.

More important is the influence of North Germans. At the end of the eighth century, Norwegians appeared on the English, Welsh, and Irish coasts. In 870 the Dane Amlaib, who was practically master of Ireland, subdued Alclud, or Dumbarton, a fortress of the Northern Kymri. The successor of Amlaib was *Gillamuire*. The name itself indicates his conversion to Christianity, for Gillamuire means "servant of Mary," being formed from the Norse word *gildr* (whence the Irish *gilla*, Highland Scotch *gillie*) and Maria. The Christianization of the Northmen was followed by their Irishizing. The Irish, like other peoples of Western Europe, are therefore a mixed race, mingled with Teutonic blood, and the effect of this intermixture appears in their traditional literature.

Of Norse influence, Zimmer gives a startling example. According to him, the Fenians derive their name neither from the Finns, a memory of prehistoric inhabitants (as some have held), nor from the idea of hunting (compare *fiad*, wild), but from the Norse *fiandr*, a Viking horde! Will the Irish Fenians be flattered or insulted by the association, which makes them, one may say, more German than the Saxons? As to the head of the Fenians, and foremost of Irish heroes, whose name is still the theme of household tales, Finn MacCumhail (pronounced MacCool), the father of Oisín (Ossian), he also is not an Irishman; he is, if we may be allowed to deal with his name as with that of an Indian chief, White Kettle, that is, *Ketill Hviti*, or, in Irish, *Caitil Find*, a highly respectable sea murderer, who did his best to burn Dublin in 852, but had the misfortune himself to be removed by Amlaib. This viking, having distinguished himself by ravaging Ireland for ten years or so, according to Zimmer, received his reward by being apotheosized as an Irish hero. In the ninth and tenth centuries the characteristic ideas of German paganism were transferred to him. In the second half of the tenth he was (demonstrably, says our author) connected with the earlier Irish pagan legends, and so became the centre of the hero tales of the Gael.

Though Irish tradition, like all tradition, has an affinity for the assimilation of foreign elements, our author nevertheless allows to the Celts (it is allowed to speak of Celts only when we are talking about what is common to Irish, Welsh, and Bretons) a distinct manner of dealing with their hero tales. While Germans, from the oldest times, had heroic songs, Zimmer entirely denies such poesy to the Celts. According to him, their heroic traditions, from Roman times, were expressed solely in the form

of a prose epos (pp. 805-807). Their bards were not narrators; they were lyricists. The surviving Irish epos of the older form consists of prose narrations, with the introduction of short strophes. (In this respect the Irish sagas closely resemble the Norse sagas.) Zimmer thinks that these old tales cannot have been a rendering into prose of ancient songs, but, from primitive antiquity, had a form the same as at present. However, in the later Finn cycle, we meet with poems of dramatic character. This development, thinks our writer, is a result of the mixture of Germanic blood; the German epic form was borrowed. (Pp. 806-814.)

In this connection it is interesting to observe how extensive is the volume of Irish story handed down to the present day. In a tale ascribed to the tenth century, mention is made of one hundred and seventy-seven tales of various sorts. About one half of these are preserved in MSS.

To return to the examination of the stages of Irish traditional story. As even in the oldest period, in the tenth century, the mediæval account of the Trojan war was familiar by translations; as in succeeding ages the German heroic epos had its influence, — so in the third stage, from the twelfth century to the fifteenth, Irish legend is affected by the universal mediæval popular literature. Finally, in the fourth and last epoch, from the fifteenth century onwards, mediæval literature exercises a predominating control, and calls forth a new Irish literature in which the foreign elements are assimilated. The general character of the Irish productions becomes fabulous and romantic, though these narrations commonly group themselves about Finn. It is commonly assumed that all these tales and poems are born of the inexhaustible wealth of Irish fancy, the blooming of a national impulse slumbering through thousands of years. But this is not to be accepted. These stories are to be regarded as the working over in the popular mind, according to the precedents of ancient tales, of materials communicated from abroad. Zimmer, rather strangely, does not treat of folk-tales, like Campbell's, and those lately printed by Curtin, a large class of which are Irish only in name, being simply literal translations of, or trifling alterations of, a common European stock. Alluding, for example, to the lay of "The Great Fool," in which A. Nutt sees the survival of a preliminary stage of the Perceval story (connected with the legend of the Trail), Zimmer mentions that in the oldest Gaelic text it is immediately preceded by an "Adventure of the Knight with the Lion," which latter, of course, is simply a rendering of a French mediæval story, a fact which sufficiently establishes the foreign origin of the lay referred to. (Pp. 504, 506.)

As regards Welsh hero tales, Zimmer takes occasion to point out the inapplicability of the name Mabinogion, incorrectly applied in the title of Lady Guest's work, and hence taken as a synonym for Welsh tales. He regards the three Welsh romantic tales relating to Arthur as translations from the French, or founded on the French; he gives (p. 521) his view of the Breton Arthurian cycle, which he considers to correspond to the second Irish stage above mentioned, that is, to represent, not an original pan-cymric tradition, but a local development. Arthur was a creation (histori-

cal or not) on the basis of the wars of the fifth and sixth centuries. From the eighth to the eleventh century he became the basis of a new legend, just as from the tenth to the fourteenth century Finn did in Ireland. As the Irish saga included an admixture of classic and German elements, so with the Arthurian legends, which underwent independent development in Wales and Brittany. As the Finn episodes were formed under the influence of the older poetry, so with the Arthurian, in which about a central figure were grouped additions continually invented (p. 522). Zimmer finds an example of Middle-Cymric prose Arthurian epos in the Welsh tale of Kilwydh and Olwen, which he thinks may be a revision of a tale of the tenth century.

It would require too much space, and would lead too much into the range of the problems of literature, to describe the views of our author respecting the Arthurian cycle, as presented in a lively attack on the doctrines of Gaston Paris. It is enough to say that he conceives the mediæval French epos to have drawn on a development of the Arthurian stories arising in Brittany, and communicated by French Bretons in the form of prose folk-tales.

The opinions of Zimmer are by no means likely to be accepted as in any respect a finality; but it is agreeable to have a discussion of points closely affecting early English history and middle-English literature from the pen of a man who is versed in the world of Irish tradition, which, as he says, is an Africa which few have crossed.

Concerning the development of mediæval Arthurian romance, and the relation of this literature to Celtic folk-lore, we may have something to say in a future number.

W. W. N.

LOCAL MEETINGS AND OTHER NOTICES.

PHILADELPHIA CHAPTER OF THE AMERICAN FOLK-LORE SOCIETY. — At the annual meeting of the chapter, held at the rooms of the chapter, No. 1520 Chestnut Street, on January 14th, the following officers and committee were elected to serve for 1891: —

President, Dr. Daniel G. Brinton; Treasurer, J. Granville Leach; Secretary, Stewart Culin; Librarian, John W. Jordan, Jr.; Committee, Rev. Alfred L. Elwyn, D. D., Richard L. Ashurst, C. Leland Harrison.

A meeting was held on the evening of November 10th, at 1520 Chestnut Street, with Richard L. Ashhurst, Esq., in the chair.

A paper entitled "Games and Popular Superstitions of Nicaragua," by Mrs. E. A. P. de Guerrero, was read, and Mr. Edwin A. Barber contributed a paper on "Some Games and Amusements of the Western Indians, particularly the Ute Tribe of California." Mr. Culin read two papers, one on "Children's Street Games" and another entitled "Some Boys' Games from Various Places."

BOSTON ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — The first meeting of the season was held at the house of Miss A. L. Alger, No. 6 Brimmer Street, Boston, Friday, November 21st, at eight P. M. Mr. Stewart Culin, of Philadelphia, read a paper on "The Literary Games of the Chinese." A general discussion followed, turning upon the character and conduct of the Chinese colony in Boston. Explanations extremely interesting to the meeting were made as to these. A question arose as to the influence exerted by direct Christian instruction on the Chinese, it being held on one side that this influence was practically null, and that conversions to Christianity occurred only among the more ignorant and less respectable part of the immigrants, and were usually, even with these, of a fictitious and assumed character, while, on the other hand cases were cited in which Chinese converts, having returned to their native land, had undergone great suffering and hardship for the sake of their religion. A rule was adopted that membership in the association should henceforth be elective, a preliminary condition, however, being membership in the national society.

The meeting for December was held on the 31st, at the house of Dr. Clarence J. Blake, 226 Marlborough Street. The principal paper of the evening was read by Prof. Charles J. Lanman, of Harvard University, on "Buddhist Fables," followed by a discussion. Miss Mary Chapman read a paper on "The Character of the Chinese in America," with reference to the discussion of the previous meeting. It was voted, on the recommendation of the Secretary, Mr. W. W. Newell, that a journal, called a "Portfolio," be established, intended to contain such suggestions, observations, and inquiries, relative to the subjects in which the association is interested, as may be sent by any of the members, with or without their names, in writing, to the Secretary, such "Portfolio" being in order to be read at the beginning of each meeting.

The meeting for January was held at the house of Mr. Joseph B. Warner, Cambridge, on the 23d. According to resolution of the previous meeting, the "Portfolio" was read, containing the proceedings of the last meeting; a communication on "Rhymed Prayers," as contained in "The American Magazine and Historical Chronicle," published at Boston, Mass., in 1746; and an inquiry respecting forms of "Old Quilt Patterns," from Mrs. Fanny D. Bergen, Cambridge, Mass., who is desirous of obtaining such information as may enable her to complete a collection and description of the names and forms of patterns used in this curious species of fancy work, commonly practised in colonial days.

THE THAW FELLOWSHIP. — A fellowship fund has been established, to be known as "The Thaw Fellowship Fund," the trustees being named as the trustees of the Peabody Museum of American Archaeology and Ethnology, in connection with Harvard University, in whose hands is placed the sum of \$30,000. The fund is named in memory of the late William Thaw, of Pittsburgh, the donor being his widow, Mrs. Mary Copley Thaw. The immediate object of the fund is to promote the philanthropic and

scientific work of Miss Alice C. Fletcher among the Indians; and it is provided that Miss Fletcher shall receive the income of the fund during her life, or so long as she may carry on the tasks indicated. During the period of her labors among the Indians, Miss Fletcher has been associated with the Museum as a special assistant. The same line of work and research is hereafter to be permanently carried on by the income of the fund.

INTERNATIONAL FOLK-LORE CONGRESS, 1891. — The attention of the members of the society is particularly called to the International Folk-Lore Congress, which has already been announced as to be held in London about the 20th of September, 1891. Everything will be done to render the occasion agreeable, and it is very much to be desired that a good delegation from America should be present. Members of the American Society who are likely to attend, or who expect to be in England about the time named, will confer a great favor by sending their names to the Secretary of the American Folk-Lore Society.

THE CANADIAN INDIAN AID AND RESEARCH SOCIETY. — This society has met with success quite equal to the expectations of the promoters. The journal of the society, entitled "The Canadian Indian," is published monthly. The annual subscription is \$2.00. The journal is not primarily of a scientific character, but contains a collection of observations on various subjects connected with manners and customs, as well as with education, schools, etc. The patron of the society is the Governor-General. The Secretary is Rev. E. A. Wilson, Sault Ste. Marie, Ontario. The next meeting of the society will be at Toronto, on the second Thursday of May, 1891.

BIBLIOGRAPHICAL NOTES.

BOOKS.

RACES AND PEOPLES. By DANIEL G. BRINTON. New York: N. D. C. Hodges. 8vo, pp. 313.

Dr. Brinton has undertaken the difficult task of presenting the whole vast field of anthropological science in a concise and readable form, and he has admirably succeeded in giving us a book that is attractive, and, in all its parts, suggestive. Although it does not bear immediately upon questions to which this Journal is devoted, its subject is so closely related to our own, that a brief notice of the interesting volume seems in place. The book, notwithstanding the briefness with which necessarily all problems are treated, teems with new ideas and excellent critical remarks. The introductory chapter treats of "The Physical Elements of Ethnography." The second, "The Psychical Elements of Ethnography," is a succinct presentation of the chief causes governing the development of society. The author distinguishes associative and dispersive elements: the former in-

cluding the social instinct, language, religion, and art ; the latter, the migratory and combative instincts. Dr. Brinton is inclined to consider the sexual instinct, and the resulting parental and filial affections, to be the prime cause of association, and rejects all theories based on promiscuity. In the third chapter the author sets forth his ideas regarding the development of man, and presents a classification of mankind. The general classification is based on physical characteristics. According to these, he distinguishes Eurafrian, Austafrian, Arran, American, and Insular and Littoral peoples. These he subdivides into branches, the latter into stocks. The rest of the book is devoted to the discussion of the various races. Dr. Brinton considers North Africa the primal home of the Eurafrian race, whence he believes the Hamitic, Shemitic, and Aryan peoples derived their origin. The last he considers as a mixed race on account of the predominance of two distinct physical types. If we should apply this test to any of the better known peoples, we should have to class them among the mixed races. There is certainly no homogeneous variety of man found in any part of the world. Therefore the reduction of the Aryan race to two prototypes appears rather doubtful. The descriptions of the other races, although brief, are always striking and interesting. In the concluding chapter Dr. Brinton sums up a number of important problems, — those of acclimatization, race mixture, and of the ultimate destiny of the races. He emphasizes justly the close relations between ethnography and historical and political science. This work will undoubtedly greatly contribute to making this close connection better known and more thoroughly understood.

F. B.

THE TWO LOST CENTURIES OF BRITAIN. By WM. H. BABCOCK. Philadelphia: J. B. Lippincott & Co. 1890. 12mo, pp. 239.

Mr. W. H. Babcock, of Washington, D. C., a lover and collector of folklore and interested member of the American Society, having undertaken an investigation into the life of sixth century Britain, primarily for his own purposes and as the employment of leisure hours, has printed his results for the eyes of others interested in the same field of research. The material on which he has founded his observations are the works of Gildas and the so-called Nennius ; the early Welsh poetry contained in the translations of Mr. Skene ; Welsh mediæval tales, incorrectly called the Mabinogion ; historians and essayists who have treated of kindred subjects ; Malory's compilation of Arthurian romance, etc.

Mr. Babcock has no illusions as to the small prospects of obtaining agreement for any results in this line of research. He makes observations on the confusion and obscurity attending the whole question of race types, which he illustrates (p. 32) by the contrast existing, at the close of the last century, between the mixed population of the coast of Essex and the population of the interior of the region. To Arthur, Mr. Babcock devotes five chapters ; the reader will find in these a presentation of the utter contradictions and hopeless entanglement of the historians of the Cymry. The

writer has a heartfelt interest in his subject, and a comprehension of the picturesque aspects of the struggles respecting which we would gladly know more than our means of information allow.

W. W. N.

ENGLISH FAIRY TALES, collected by JOSEPH JACOBS, Editor of "Folk-Lore." Illustrated by John D. Batten. London: David Nutt. 1890. 8vo, pp. xiv., 253.

It is a surprising and melancholy fact that the fairy tale has almost disappeared in England, and that English children must depend upon Perrault and Grimm for most of their nursery tales.

The few English tales left are often found only in debased chap-book versions, or survive only in the form of popular ballads. A recent editor of a selection of English fairy tales ("English Fairy and other Folk Tales," The Camelot Series, London, 1890), Mr. E. Sidney Hartland, attempts an explanation of the dearth of fairy tales in England. This he attributes to two causes: the spread of education, and Evangelical Protestantism. Without discussing here the causes of the great poverty of English fairy tales, it is sufficient to acknowledge the fact, which is emphasized by both Mr. Hartland's collection and the one now under review. The former editor made no pretence to original collection, but contented himself with taking what material he could find from works already in print. How meagre the material is in the department of *märchen*, a glance at the table of contents will show. Mr. Jacobs, on the contrary, in his preface does not acknowledge the scarcity of English nursery tales. He asks: "Who says that English folk have no fairy tales of their own? The present volume contains only a selection out of some one hundred and forty, of which I have found traces in this country. It is probable that many more exist." The reason why such tales have not hitherto been brought to light is "the lamentable gap between the governing and recording classes and the dumb working classes of this country; dumb to others, but eloquent among themselves." The statement is also made that "a quarter of the tales in the volume have been collected during the last ten years or so, and some of them have not been hitherto published." It is very disappointing after this to find that, of the forty-three stories in the book, all but four have already been printed (eleven in the recent collection by Mr. Hartland, cited above). A fragment of one of the four (X. "Mouse and Mouser") is in Halliwell, and a Scotch version in Chambers's "Popular Rhymes;" another is a version of "Jack and the Beanstalk;" the third (XX. "Henny-Penny;") is in Halliwell with another title; and only the fourth (XXX. "Mr. Miacca") is new. Of the remaining thirty-nine stories, nine are from Halliwell, seven are from Henderson's "Folk-Lore of the Northern Counties," six from the English "Folk-Lore Journal," two from the "Journal of American Folk-Lore," and three from chap-books. The remaining twelve are drawn from various sources, and it is interesting to find that, in order to eke out the number, Mr. Jacobs has been forced to use a Scotch tale, a Gypsy tale, reduce three English ballads to prose, and include Southey's "The Three Bears," which is not a popular tale at all.

It should perhaps have been said at the outset that Mr. Jacobs's object was to prepare a story-book for children, and that explains his selection and the freedom with which he has treated his material, rewriting the tales in dialect, and occasionally introducing and changing an incident. These changes are carefully mentioned in the Notes, where the source of the story is given, with parallels quite full for England, and interesting remarks, in one case (XXI. "Childe Rowland") of considerable extent and importance.

Mr. Jacobs has succeeded in his object, which was to give a book of English Fairy Tales which English children would listen to, and it is not worth while to criticise here the methods by which he has accomplished this, especially as he says, "I hope on some future occasion to treat the subject of the English Folk-tale on a larger scale, and with all the necessary paraphernalia of prolegomena and excursus. I shall then, of course, reproduce my originals with literal accuracy, and have therefore felt the more at liberty on the present occasion to make the necessary deviations from this in order to make the tales readable for children."

We may add in conclusion that the book is beautifully printed and illustrated.

T. F. C.

THE EXEMPLA, or Illustrative Stories taken from the Sermones Vulgares of JACQUES DE VITRY. Edited, with Introduction, Analysis, and Notes, by THOMAS FREDERICK CRANE, M. A., Professor of the Romance Languages in Cornell University. London: Printed for the Folk-Lore Society by David Nutt, 270 Strand, W. C. 1890. 8vo, pp. cxvi., 303.

The Introduction to this work (102 pages) contains: I. Use of *exempla* (that is, apologues) in sermons prior to Jacques de Vitry. II. Life and Works of Jacques de Vitry. III. The use of *exempla* in sermons posterior to those of Jacques de Vitry. IV. Collections of *exempla* for the use of preachers. V. Collections of *exempla* not in Latin, but based upon the Latin collections, and intended for the edification of the general reader.

Then is given the Latin text of 314 *exempla*, succeeded by Analysis and Notes, with Indices.

In the Introduction the writer traces the use of apologues as employed by preachers: the first example of the systematic introduction of these is to be found in the homilies of Gregory (before 604) delivered in the basilicas of Rome. The practice does not appear to have become common until the thirteenth century, when a great impulse was given to preaching by the establishment of the Franciscan and the Dominican orders; the founder of the latter was himself in the habit of introducing numerous illustrative stories. As these apologues were intended for the people, they exhibit the ideas and taste of the time, have a place in the history of manners, and sometimes bear on problems of Literature and of Folk-Lore.

The use of amusing stories in the pulpit was objected to in the twelfth century, as at the present day; for, said the fault-finders, a good preacher ought to make his hearers cry and not laugh. But Jacques, an experienced

fisher of men, knew what he was about: as is observed in his prologue, once on a time, when he saw that his hearers were beginning to nod, he observed, "Yonder sleeper will not disclose my secrets," on which every soul in the congregation brisked up, fearing that he himself was the person referred to, and became exceedingly intent on the thread of the discourse. Wisdom, as he remarks, is justified of her children.

For the material of his stories, Jacques had, first of all, a great fund of fables, Æsopian, Oriental or Occidental: King Log and King Stork; The Frog and the Ox; The Fox who told the Thrush that peace had been made between birds and beasts; the Sick Kite who wanted the Dove to intercede on his behalf, and the like; then incidents historical, or professedly so, as how the emperor Charles (Charlemagne) tested the obedience of his sons; legends, like that of the nun who ate a devil on a lettuce-leaf, because she had neglected to make the sign of the cross; incidents out of his own experience, as of the heretic who could not cross himself; jests, as of the man who, being caught in a crowd in a church, had to hear the sermon, and prayed God that he might get safe away without being converted; jokes against women, always popular with one sex, and not seriously objected to by the other; and stories of a literary cast, in which we sometimes find a form of the germ which afterwards blossomed into flower in the writings of Molière and Shakespeare. Now and then, also, he introduces a bit of popular rhyme, or a charm used in the neighborhood. It will easily be understood that Jacques (he rose to be a cardinal) must have had an immense success. We wish that he had confined himself to preaching a crusade against the Saracens, and had not thought it necessary to attack the Albigenes; however, no doubt he supposed that he was in the right.

In the Notes (135 pages) the theme of each *exemplum* is given, with such comparative notes as can be offered in reference to its literary history, reaching sometimes to considerable length, and laying under contribution the whole mediæval literature of the subject, to which, indeed, the Notes will serve as a guide.

When this work was undertaken, Professor Crane hoped to be able to put upon the title-page "edited for the first time." After the book was in the hands of the printer, Cardinal Pitra published selections from the *Sermones Vulgares*, but without comparative notes, and abounding in errors. A number of *exempla* have also been printed in the "*Contes moralisés de Nicole Bozon*," published by the *Société des anciens textes français*, 1889. But the existence of these partial publications will in no way interfere with the value of that of Professor Crane, the object of which, as he states in his preface, is to show the influence of a single preacher on the circulation of popular tales by exhibiting as fully as possible in the notes the diffusion of his stories.

W. W. N.

THE WOMEN OF TURKEY AND THEIR FOLK-LORE. By LUCY M. J. GARNETT. With an Ethnographical Map, and Introductory Chapters on the Ethnography of Turkey, and Folk-Conceptions of Nature. By JOHN S. STUART-GLENNIE, M. A. The Christian Women. London: David Nutt, 270-271, Strand, W. C. 1890. 8vo, pp. lxxviii., 382.

The beautiful volume before us, which sufficiently proves that, in the charm of paper and type, America has still much to learn from the mother-country, is the first of two volumes which make up this work; the title of the second volume being "The Semitic and Moslem Women." The book is the result of Miss Garnett's travels and personal observation. The races treated of are the Vlach, Greek, Armenian, Bulgarian, and Frank. The subjects discussed under each head are indicated by the first chapter, which is headed "Vlach Women: their Social Status and Activities — Family Ceremonies — Beliefs and Superstitions — and Folk-poesy." The poetry seems, except in the case of some minor additions, to be drawn from printed sources; but the observations on manners and customs are from personal observation, and, so far as we know, unique. A more fascinating field for the student it would be impossible to find. In considering the vastness of the material, and the necessity at every point of extensive monographs, one ardently indulges the desire, unlikely, alas! to be fulfilled, that a Folk-Lore Society might be formed at Constantinople.

Miss Garnett's observations are not only most agreeable in themselves, but in some cases bring into vivid relief the utility of the study of Folk-Lore as an aid to Archæology and History. Many archæologists, we are aware, are quite indifferent to modern tradition, conceiving that it has little to do with the study of antiquities; the perusal of Miss Garnett's book might change their opinion. Thus, in relation to the Vlachs, our author remarks, describing a marriage ceremony (page 16): "A singular rite of purely Latin origin is now performed by the bride. As she is lifted from her horse to the threshold, butter or honey is handed to her, with which she proceeds to anoint the door, signifying that she brings with her into the house peace, plenty, and joy." This is the custom which seems meaningless to the college student, who, in a Latin author, finds the expression *ungere postes superbos*, to anoint the proud door-posts. How much more human and familiar it appears when the symbolic sense is perceived in the modern survival! Still more interesting, to an American investigator of the customs of the pueblos will be the account of a modern Greek usage (p. 123).

"In Thessaly and Macedonia it is customary, in times of prolonged drought, to send a procession of children round to all the wells and springs in their neighborhood. At their head walks a girl adorned with flowers, whom they drench with water at each halting-place while singing this invocation: —

Perperîà, all fresh bedewed,
Freshen all this neighborhood;
By the woods, on the highway,
As thou goest, to God now pray:
O my God, upon the plain,
Send thou us a still, small rain;

That the fields may fruitful be,
That vines in blossom we may see; . . ."

Want of space forbids us to extract further.

The Introduction of Mr. Stuart-Glennie deals with the author's personal theories as to the history of civilization, and must be passed over as beyond our sphere.

W. W. N.

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THE
JOURNAL OF

AMERICAN FOLK-LORE

EDITOR

WILLIAM WELLS NEWELL

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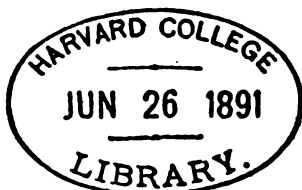
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THE JOURNAL OF
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VOL. IV. — APRIL-JUNE, 1891. — No. XIII.

THE NATURAL HISTORY OF FOLK-LORE.

THE object of this paper is not to discuss natural history in folk-lore. That is, no doubt, a branch of the subject, and its discussion would fill many volumes. Indeed, you will agree with me that there are not many phenomena of nature apparent to the unaided senses which have not over and over again entered into the thoughts and directed the actions of the folk. My purpose is to inquire how the folk-lore is to bring his work into line with that of other naturalists.

In order to comprehend the true position of folk-lore in the sciences which go to make up anthropology, you have only to remember that we are concerned with the past of our race as well as with the present. There are three volumes to this record, — that which is written in things, that which is preserved in documents, and that which comes down to us in sayings and customs. The science which investigates the first is archæology; the second is history; and the third, for the study of which no name has been devised, is folk-lore.

Folk-lore in this discussion means the lore of the folk. The folk include all unlettered men and women and tribes, and even lettered people when they think and act like the folk, rather than in accordance with the rules of science and culture. We all have traditions and manners which we cannot shake off, although we know them to be absurd. The greatest men have had their foibles in this respect, which linked them with the crowd. The folk are: (1) all savages, (2) the old-fashioned people, (3) the children, and (4) all of us when we are old-fashioned.

The lore of the folk includes what they claim to know, and what they do. The boundaries of this definition are not accurately fixed. Omitting the doubtful margin, however, there is enough left that is clearly our territory in common.

Folk-lore has reference to what is customary, what men and women and children think and say and do in common.

There are two kinds of action in every life. If we were left alone, each one would act spontaneously and independently, doing what seemed good in his own eyes. But hemmed in as we are by family, friends, society, government, business, school, church, associations, crafts, and fashion, we find it more convenient to act as others act, and to think as they think, than to originate a new set of actions and thoughts on every occasion. The first kind of actions we perform at our wits' end, the second kind we fall into. We are impelled into the first by inward pressure, natural proclivity; but we are attracted, led, driven into the second.

Now, as it is possible for an individual to repeat an original action until it becomes fixed and automatic, so also may we perform in unison with others, certain actions, until they become easy and agreeable.

Those actions which living beings are induced to perform in common become fixed, characteristic, varietal, specific. They go on surviving and holding over, even after the causes which combined to produce them have ceased to operate.

Those actions which they perform spontaneously give rise to new classes of activity, or they die in the struggle. In the same way custom and invention are the corner-stones of human action. The former becomes folk-lore, the latter progress.

Folk-lore stands for the hereditary part of our activity; invention is the creative, originating part of our action. Folk-lore is crystalloid; invention and science are colloidal. Folk-lore is kept alive by public opinion, and is opposed to progress; invention and science are centrifugal, venturesome, individual.

This ability to act in common has itself had a historic growth, beginning with such savage acts as beating time to a rude dance, and rising to a grand chorus, a great battle, or a modern industrial establishment employing thousands of men marking time to one master spirit.¹

We shall now show how the methods of the naturalist may be applied to our science with regard to morphology.

¹ I am aware that the term "folk-lore" has been employed in two senses: first, to denote the sum of knowledge possessed by any folk, or the traditional material; secondly, to signify knowledge about any folk, or to include inferences and conclusions derived from a study of this material. Clearness would seem to require that the word should be confined, for the present at least, to the first meaning, which it was originally invented to express. Again, there has been, and still is, a question as to whether by the term "folk" should be understood only the illiterate portion of highly cultivated communities, or simply any body of persons forming a community, when regarded as acting and feeling in common. American folk-lorists will probably agree in the opinion that in America, the wider signification alone will be found useful.

If we had a number of crystals laid before us, how would the scientific mineralogist proceed in studying them? His first effort would be to understand and discriminate their forms; the folk-lorist may follow his example, and search for the external, formal distinctions of his material. It is apparent to everybody that unlettered people have, first, their opinions or theories upon many subjects; this he would call folk-thought. It is no less apparent, secondly, that these same people have their practices or ways of doing things, and this he would call folk-custom or wont. Folk-thought and folk-wont added together would make folk-lore. Folk-thought gives rise to the library, folk-wont to the picture gallery and the museum.

Now we cannot separate thought from wont, as some have tried to do. The best plan is to keep the library, the gallery, and the museum under one régime.

Another formal distinction in folk-lore is purely literary. Folk-thought and folk-sayings, on all sorts of subjects, are sometimes in prose, at other times in verse or rhyme. The prose saying may be proverb, maxim, fable, parable, allegory, *märchen*, myth, story; the versified lore may be the same things, besides songs, ballads, counting-out rhymes, epic poems, and other forms.

Some folk-lorists have founded their classifications on these formal characteristics, and indeed this is a very useful method for the collector, the man of business, or the intelligent woman, who is willing to consecrate any amount of leisure to some definite object within the limits of their comprehension. But the scientific student of folk-lore may have to seek other concepts in his final arrangement.

The moment the mineralogist has finished his study of form, he concerns himself about specific gravity and chemical composition. The components of his specimen must be determined and discriminated. All of the distinguished scholars who have given their attention to our subject have attempted classifications of folk-lore after the same fashion, based on analysis.

The chemical solvent, the blow-pipe analysis, are imitated in a suitable method of tabulation. The important elements of the specimen, that is, the *dramatis personæ* and incidents, are laid out for comparison, and the future student will have to do with these. If he is not satisfied with the diagnosis already made, he may, without cost, refer to the original specimen and dissect it for himself. The folk-specimen has this advantage, that no bungling or malicious analyst can destroy it by dissolving it into its elements. The archæologist who rummages a mound, the palæontologist who removes a fossil from its associations, the anatomist of a rare animal who destroys the connections of parts, all have closed the door of research. The folk-cabinet is like the piles of enumerators' atlases

in the Census Office. The material is ever at hand to be considered.

The refined analysis of the belief, the saying, the action, is to be our reliance in discovering the characteristics upon which a national, scientific classification is to be based.

Supplementary to such work, we have in America the opportunity of better collecting. You can imagine what sort of natural history that would be which one would make up from the desultory mention of travellers, or even from specimens gathered for commercial purposes. You may be pleased to know that the Bureau of Ethnology in Washington, at infinite pains, is gathering the stories of our Indians. The work is done by men who insist on hearing a narrative over and over again until there is no mistake about accuracy; no physicist or mineralogist is more careful than Dr. Dorsey and his colleagues at this point. No attempt has yet been made to combine this material, to anatomize it. As yet there need not be. In all sciences, the period of accurate instrumental, multiplied observation must succeed that by the mere senses, preparatory to higher generalizations. In our science we shall occupy an enviable position if it be possible to have the reputation of accuracy. Whatever the issue, would it not be grateful to us to read that no other body of original material can compare with ours for accuracy and genuineness? I am inclined to insist upon this point, and to devise the preparation of a pamphlet of definite instruction to collectors, which the Smithsonian Institution, I doubt not, would print and circulate free of cost to the Society. I am glad that attention has already been drawn to this matter in the January number of the "Journal."

In this matter of collecting, there is one subject that I would emphasize again and again, and yet I would use the utmost caution and politeness in calling attention to it. I refer now to *personal equation*.

In every observatory there is accurate record made of each observer's personal equation, — the difference of time between the crossing of a spider line by a star and the recorded time of the observer.

No astronomer would be offended if one were to say to him in a courteous manner, "You do not tell the truth." He would calmly say, "My personal equation is three tenths of a second, minus."

As we approach the more complex sciences, the personal equation varies in all those records which are based on sense perception. In anthropology the variation from truth is not only in number, time, distance, weight, color, and motion, but in the subtle inferences which always accompany sense perceptions. I have witnessed some

very curious effects upon the minds of those who overlooked this important matter. There are archæologists who will not read a word of the old Spanish chroniclers because of their personal aversion to them. You will see every-day examples of this false reading because we have not calmly eliminated the personal equation of the chronicler and accepted the residuum as true. I make no reference here to falsifiers of any kind, and their name is legion, or to those shallow people who obtrude themselves into all sciences. My allusion is to honest people who, for the reason I have assigned, fall short of the truth.

Indeed, I see no reason why the modern collector may not go a step further, carefully study out his own personal equation, and save the reader the trouble by eliminating it himself. That would be a forward step in anthropology, perhaps, for which we are not now prepared.

Beyond the accumulation of most valuable material, what ought to be our next aspiration? Perhaps I may discourage you in this answer. It should not be and cannot be, according to the canons of science, the discovery of mysteries, the guessing of the riddle of existence, or any other great matter. It is simply and prosaically this, that we pursue with fidelity scientific processes, on material carefully collected, by means of refined apparatus; we may hope to know how folk-thoughts and folk-customs came to be what they are, and how they are linked to culture-lore. In coöperation with the archæologist and the decipherer, the folk-lorist hopes to restore much of the lost history of our race.

Consider the botanist or the zoölogist. By means of much time and money expended, he comprehends the ongoings, the becomings, the changes of nature. The forces behind these things act as far away from his microscopic limit as that is distant from the visible things around him. The folk-lorist, who studies ballads and proverbs and counting-out rhymes, must find out how these things were made, how they grew, the law of their organic development. He will have then arrived at the half-way house of wisdom. But the analysis of each thought, saying, invention, custom, story, and so forth, must be made as carefully as I would have him do his collecting in the first instance. I would invoke the method of the patent attorney, who will take to pieces before your eyes the most complicated machine and show you the order of invention, the chronological order in which each part was added. It is not enough to say that this or that people say or do this or that; we must know exactly what they say or do, and how they say and do it, down to the fastening-off thread.

A word may be added regarding lore-areas. The naturalist who would treat comprehensively a species — for example, our honey-bee

— would not be content with giving the creature a binomial name based on anatomy. All that bees are and do would be included in his study. The unfolding of a single life would be as interesting to him as the telling of a tale or the singing of a ballad, would correspond with E. Sidney Hartland's pursuit of the "Outcast Child" in many lands and down the centuries. The points of view in the study of bee-life would be offset by our tracing the lore of the folk into the activities of human life. I do not know of any side from which the one subject may be viewed, that may not be advantageously occupied for the other.

Much attention has been paid in the last few years to biological regions. No naturalist neglects them. You will hear him say again and again that he does not want a mineral, a plant, an egg, a mammal skin or skeleton, if you cannot tell him quite definitely where you got it. Indeed, Dr. Virchow told the German Anthropological Society, in 1889, that a human skull counted for little unless the collector had marked well its source.

Already this fact is recognized, and, as a preparation for the true determination of lore-areas, many volumes are devoted to the folklore of regions. I must repeat the warning of our honored president, however, and remind you that topography or chorography for us has a variety of meanings. The term "folk-lore of Norway and Sweden" would mean, for one mind, all the lore of that peninsula, with especial reference to the pressure which long days and nights, mountains, fjords, cold and storm, abundance of fish, and dark forests had exerted over the thoughts, the speech, the ways of men there. That would be topographic lore. For another mind this term would have reference to the unfolding of the nationality and language of the peninsula, which would be demographic lore. And to a third, there would appear a blue-eyed lore and a black-eyed lore, based on the distinctions of race or blood, which would be ethnographic. We cannot, in the final count, neglect any of these points of view. Chorography for us means place, race, or people, according to the motive of our search. Besides, a lore-area has frequently a circumscription of its own, smaller or larger than any of those enumerated.

The problem of origins thrusts itself before the eyes of the folklorist as well as before the naturalist, the archæologist, or the historian. In startling fashion, the same language, arts, social structures, beliefs, tales, and mottoes appear in regions far apart. Were they separately created? Did a certain people, like the modern Gypsies, travel about and carry these with them? Did the sayings and doings travel themselves across vast distances by a species of commerce? None of these questions can be answered as long as our material is

filled with sediment and foreign bodies. In our own land we shall have to exercise extreme caution. There is scarcely a fraction of territory where the Indian was not a century or more in contact with whites before the recorder made his appearance. In some areas this space of time reaches to three hundred and fifty years. And even the negro race had ample time to introduce its lore to the aborigines before the reporter arrived on the spot. Especially is this true of the aborigines now in the Indian Territory, who were deported from the Southern States only fifty years ago, after remaining in close contact with negroes two hundred years. In the Spanish Americas the contact remains to this moment.

The classifications of folk-lore which I have seen, even those in which the connection with anthropology is recognized, give prominence to the subjective side rather than to the objective side of the inquiry. It is anthropology standing off and regarding the folk, forming opinions about them, and writing books about them. From our point of view, the term "folk-lore" is both subjective and objective. But it is primarily objective. It is the anthropology which the folk hold. It is their beliefs about the heavens above, the earth beneath, and the waters under the earth. Cosmogony, chemistry, physics, botany, zoölogy, and mankind, bodily, intellectual, and spiritual, — whence came the objects and the phenomena involved in these, what is their nature, power, and limitations?

Consider for a moment the range of the science called anthropology. In addition to investigating what man is, it now comprehends all that he does, his activities manifested in speech, in arts of comfort, in arts of pleasure, in social organization, duties and customs, in philosophy, literature, and science, in religion. Without doubt, there is also a folk-speech, folk-trades and practices, folk fine art, folk-amusement, folk-festival, folk-ceremonies, folk-customs, folk-government, folk-society, folk-history, folk-poetry, folk-maxims, folk-philosophy, folk-science, and myths or folk-théology. Everything that we have, they have, — they are the back numbers of us.

It is true that the cosmogony of the folk overshadows all the beliefs and practices of the folk; the light from the spirit world streams over every thought, and seems to have led some into the error that the folk are only myth-makers. But no one seems to have noticed that also, with the most learned, every object and movement of the present life is reflected back upon the heavenly life. Nothing takes place there that was not enacted here. Every god and minor spirit is a copy of something real. Mythology is only a part of folk-lore, and can be fairly understood only when we have a correct understanding of the culture plain of the myth-teller and his audience. I hope I may be pardoned for repeating that every specialist in an-

thropology must first go down and sit at the feet of the folk, to be instructed in all the ways of life, and in the proper method of accounting for phenomena.

Most classifications of folk-lore that I have examined have been based on a mixture of classic concepts partly formal, partly functional, and partly metaphysical.¹ For my own part, I have found it better to work the other way, to make collections in the smallest possible classes of folk-lore, just as our museum collectors gather specimens, waiting for these to group themselves as occasion may demand. The linguist will naturally fix his mind on folk-speech, — etymologies, spelling, pronunciation, definition, sentence-making, wherever he may find them. The house-builder, cabinet-maker, tailor, craftsman, doctor, sailor, and others will search out each his share of practical lore. The musician, draughtsman, painter, sculptor, or landscape-gardener will compass sea and land to complete his technic family tree.

Around the governmental organization, the military organization, the family, the community, the guild, the union, cluster traditions and customs, ceremonies, festivals, games, as thick as leaves in the forest. These are capable of separate collection, and naturally fall together. The science of the folk, as before mentioned, falls naturally into cosmogony, sky-lore, weather-lore, mineral-lore, plant-lore, and man-lore, or history and philosophy.

What we call literature had its parent and predecessor in folk-speech. I do not mean now the matter, but the manner of saying. It would not do to speak of the *belles-lettres* of the unlettered. But they hand down by tradition in prose and verse the choicest utterances of their distinguished men, and these are their treasured compositions, and will find their patrons in men of literary taste. The historian especially at this time will search out the methods of recording events among the uncivilized, in order that he may catch a glimpse of the old chroniclers at their work. I have a fancy that, in the near future, the little scraps and shreds of lore will be gathered for historic purposes very much as the archaeologist brings together the materials, tools, pictures, and descriptions of processes, and the products of the humblest industries.

¹ The conspectus contained in the *Handbook of Folk-Lore* by Mr. George Laurence Gomme, as I am informed by the editor of this Journal, will be found under Bibliographical Notes below. Mr. E. Sidney Hartland has advocated a division into two departments, Folk-thought and Folk-practice or Folk-wont, including in the latter, worship. Mr. J. S. Stuart-Glennie divides the study of man's history into Folk-lore and Culture-life, dividing the former into (1) elements and subjects, embracing folk-beliefs, folk-passions, and folk-traditions, and (2) expressions and records, comprehending folk-customs, folk-sayings, and folk-poesy.

Finally, in the presence of the spirit-world, we contemplate folk-religion, which is what they believe about the spirit world and what they practice in view of that belief. What they believe is *folk-creed*; what they practice is *folk-cult*. Folk-creed and folk-cult constitute folk-religion, just as folk-thought and folk-wont constitute the folk-lore of anything whatever.

By this process of gathering material, with no view to classification, we enable the systematic student to write books on child-lore, moon-lore, flower-lore, rabbit-lore, weather-lore, sea-lore, folk-medicine, or any other line he may select. The lore of a people, a region, a race, includes the whole range of anthropological sciences regarded from the point of view of that people, region, or race. In the same way, world-lore expands the vista to all times and climes. Those who pursue the subject with this ruling conception in mind, take up some *infimus conceptus*, like "counting-out rhymes," and find every example thereof under the sun. I have frequently imagined, for the different lore-areas, cards ruled in squares, with the classic concepts of anthropological science in the vertical column and the objects of folk-thought and folk-custom across the top. In each square the collector, by a number or reference, could indicate the character of the folk-response to the binomial conception. All that Mr. Bolton and other folk-loric globe-trotters would have to do would be to glance over the whole set to see whether he had overlooked any examples. Better still, these indefatigable gentlemen might be induced to fill up many of the vacant squares for us. The world would then form an encyclopædia folk-lorica.

Some day we may hope to realize Mr. J. S. Stuart-Glennie's definition of folk-lore, that it is our learning about the folk, just as bird-lore is what the folk believe and do about birds. But that will be the last chapter in the book, and can be written only after the natural historian of the human mind declares the information all in, and all the little squares on my cards properly filled up.

Until that time, let us be patient, accurate, unprejudiced, scientific. I remember very well the struggle to bring archæology within the rules of refined work. The researches of Putnam and Holmes in the last years how the beneficent result. Folk-lore, also, has its camp-followers, with whom we should part company at an early day. Above all, let us not forget that all science, and every human industry, custom, and belief, originated with the folk. Before astronomy, was astrology; before physics, were caloric and discrete forces; before chemistry, was alchemy; before biology, was natural history; before anthropology, was mythology: and it may be that some day our own precious oracles will turn out to be old wives' fables.

Otis T. Mason.

THE INDIAN MESSIAH.

THE suggestion made in the last number, that writing the history of the "Messiah Craze" would prove a difficult task, has received early and unexpected confirmation. An article in the "*American Anthropologist*," April, 1891, by First Lieutenant Nathaniel P. Phister, U. S. A., sets forth a theory altogether new. According to this account, the doctrine was first preached in 1869 by a Piute Indian, who lived in Mason's Valley, about sixty miles south of Virginia City, Nevada. This prophet died after preaching for two or three years. After his death, interest in the matter ceased until September, 1887, when a new prophet, Kvit-tsów by name, took up the matter. There is no doubt, says Lieutenant Phister, that the revival instituted by him has resulted in the present Indian disturbance, so far, at least, as religion or superstition is connected with the latter. According to the doctrine of this preacher, who still lives and teaches, the downfall of the Indians is ascribed to their religious indifference, and their restoration to prosperity and power is dependent on resumption of the ancient customs. When this change is manifest by the conduct of the Indians, the Great Spirit will send a flood of mud to drown the white people, will heal the sick, restore the young to youth, bring back the buffalo to the prairie, and the Indian dead to life. Kvit-tsów receives these revelations in a state of trance. While declaring the invulnerability of himself and his followers, he does not advise war, but, on the contrary, teaches that the promised future will ensue as a reward of faith. The time of fulfilment is now set in May. In September, 1889, two delegates from each of twelve different tribes were sent to hear the prophet and report on his teaching. Some of these delegates from eastern tribes had travelled two or three months to reach Mason's Valley. Some conversed by the sign language; hence, thinks Lieutenant Phister, the doctrine was altered and perverted in transmission to the Arrapahoes, Sioux, Cheyennes, and other tribes.

It is much to be wished that Lieutenant Phister would give the evidence in detail, and that inquiries should be made into the character and career of the earlier prophet. Had the conditions allowed it, the new faith would probably have developed into a permanent religion. So remarkable a phenomenon ought not to be passed over without doing everything possible for its elucidation.

W. W. N.

NAT-WORSHIP AMONG THE BURMESE.¹

ABOUT 200 B. C., shortly after the great council held in Pataliputra by the pious king Asoka, the Buddhist religion was established, at the mouths of the Iraouaddy and Salween rivers, where once existed the old kingdoms of Pegou and Thaton, the land of Souvarna-Bhoumee. But in Upper Burmah proper, the seat until 1885 of the independent kingdom of Burmah, the Buddhist religion was firmly established, only in 1020 A. C., by the king Anaoyatazô, the builder of the beautiful temples of Ananda, Thapiniou, and Gaudapaléne, at Pagan, so well described in Colonel Yule's "Mission to Ava."

It may be firmly asserted that in no country in the world, Ceylon even not excepted, a purer form of Buddhism exists than in Burmah; the great monasteries of Mandalay are really the best Buddhist academies of the world, containing the richest libraries. The Tathanâbaïn, or head-priest of Burmah, is for that country what the Archbishop of Canterbury is for England, the undisputed head of the religion. And, at the same time, we observe the very strange and seemingly incredible phenomenon, that in no country does geniolatry, or spirit-worship, retain a firmer hold on the inferior classes of the population. That spirit-worship is a direct remnant of the old faith of the Burmese before the introduction of Buddhism. In fact, the wild tribes which surround the Burmese on all sides, the Kyens, the Katchyens, the Karens, have no other religion than this primitive cult of the spirits of nature, and their influence is clearly felt in this strange survival of this same cult among their more enlightened neighbors.

The spirits, in Burmah, are called by the name of *Nats*. The word *Nat*, whose etymology has not yet been definitely settled, even by Burmese scholars, such as Mason, Judson, Sir Arthur Phayre, Bishop Bigandet, has two widely different meanings. The first is properly applied to the Dewahs, or inhabitants of the six inferior heavens belonging to the Hindu system of mythology. The second sense is entirely different: it means the spirits of the water, of the air, of the forest, of the house, in fact of all nature, animate or inanimate, under all its aspects and manifestations. For example, the word *Nat*, in its first meaning, is found in the following expression, used by the Burmese when their king has breathed his last; they say: "*Nat youâ sanvi*," "he left for the country of the Nats." But the second meaning is much more accessible to the imagination

¹ Read at the Annual Meeting of the American Folk-Lore Society at New York, November 28, 1890.

of the masses, and consequently more universally understood by them; the Nats are to them like the thousand genii of their popular Panthéon to the Greeks. We may remark, by the way, that in Japan the decease of the mikado is mentioned in the official documents in nearly the same terms; viz.: "his return to the celestial spirit world." The same exists in China, Siam, and Annam. In such cases the word *Nat* is used in its first sense; but the second one is much more commonly understood by all, small or great, in Burmah. I have seen very few villages, especially in the extreme northeast, and in the villages scattered over the mouths of the Iraouaddy, where there does not exist a special shrine, called Nat-tsin, dedicated to the worship of the spirits. Sometimes it is simply a kind of cage; sometimes a kind of zéyat, or caravansary, with a roof of carved teak timber, pillars red-lacquered, and a dais, at the extremity of which is seated on a platform a sort of idol, the eyes protruding, a spire-crown on the head, representing, or intending to represent, the Nat of the village. Offerings of food, fruits, and water are constantly placed at the foot of the dais by all the villagers. These idols are generally hideous, and remind one of the ugliest African fetiches.

The principle of these offerings to the Nats is not dependent at all on any idea of atonement, but simply of propitiation. I may add that bloody sacrifices are never made before these shrines; the repulsion for the shedding of the blood of living beings, taught by the Buddhist religion, has thoroughly penetrated the masses in Burmah, even when addicted to the most primitive form of geniolatry.

The wild Karens, especially the Karennt or red Karens, recognize only bad Nats: at the entrance of every Karen village are laid down carefully bamboos with rice-spirit, food, and also axes, swords, and arrows, in order that the Nats, finding on their way everything they want, even arms to fight amongst themselves, if so inclined when drunk, they do not come to the village, for disturbing and alarming the inhabitants. The Burmese, on the contrary, believe in good Nats (Nat-gon) and bad Nats (Nat-só); they believe, moreover, that each man has his own good or bad spirits, who are constantly fighting, and he is good or bad himself according to the victory of the one or the other. It is the Zoroastrian principle, as found everywhere under its primitive form in the far East.

Each house is also believed to possess its own spirit, called Eing-song-nat. In no part of the Burmese beliefs can be better or more clearly observed the coexistence of the two religions, the old and the new, the Shamanism of the ancestors transmitted by tradition, and the orthodox Buddhism imported from India. On the veranda

of nearly every house in Burmah, a common earthen pot, full of water, is placed on a little stand against a post of the house. Over this water certain prayers, or magic formulæ, have been pronounced by the astrologers of the village. When the astrologers come to the house to perform these purely pagan rites, they are as well and as respectfully received as the Buddhist monks of the next monastery. This water, in which are soaked some leaves of the sacred *Thabié-péne*, is sprinkled at times in the rooms, over the beds, and all over the house, to avoid the visits of spectres, beloos, or evil spirits. During the four years I resided in Mandalay, I never could help having on my veranda my own pot of water, consecrated during my absence, and, what is worse, water sprinkled lavishly all over the house, sometimes even on my books and papers, to my great discomfort. If I had rudely objected to these practices, I could not have kept the peace and respect of my Burmese servants. I told my visitors that it was holy water, without any explanation, and some believed it. Amongst the peasants of Russia, as it is said, a *domovor*, or house spirit, is believed to exist in every house, and to be, like the Nat, malicious if ill treated, and very kind if well treated. In Russia small cakes and oil are placed on the stove for the *domovor*, as in Burmah roses and fruits are placed in the village shrine of the Nat-tsin.

When a grave, contagious disease appears in a city or a village, the figure of a beloos, or evil monster, is roughly painted on a water-pot, and at the end of the day the pot is broken in pieces by the stroke of a *dah*, or native sword. When the sun has set, all the men ascend the roofs of the houses, armed with bamboos, and there for nearly half an hour they keep beating the teak-timber posts and the roof, to frighten out of his senses the mischievous Nat; at the same time the women and children scream and yell at the top of their voices, making a hideous noise. This is repeated two or three nights, until they think the Nat has fled. I was witness of it many times in Mandalay and in Rangoon. Of course the Buddhist priests or monks, *yahans* or *ponghis*, are opposed to these practices, and call them idolatrous. In 1876 the king *Mendoume-men*, who died in November, 1878, and who was a scholar in Pali literature, having been a priest before ascending the throne, issued himself a strong edict against the cult of the Nats, but it was of no avail: this cult to-day is more popular than ever, in fact it forms a religion that co-exists with Buddhism.

The special character of the Burmese is a great gayety. They are absolutely free from the prejudices of castes, and have much tenderness for animals. Their religion is easy, and they are very far from being fanatical or angry worshippers: their orthodox religious ob-

servances have more or less the character of pleasure parties. The families go regularly to the pagodas every *ouboth-né*, or duty-day, viz., at full moon, the eighth day of the waning, the change, and the eighth day of the crescent. After a short visit to the statue of Gautama, they breakfast heartily in one of the numerous *záyats* of the place, smoke long perfumed cheroots, chat and gossip with each other; the women are dressed in their best, with brilliant silk robes, the head crowned with fresh flowers; a regular courtship is freely indulged in by the young boys and the beautiful *maínklé*, or young girls of the party.

Moreover, the Buddhist priestcraft in Burmah is very far from active or proselytizing; the priests live quietly in their monasteries, and their power is purely moral. They have never succeeded, and will never succeed, in removing the traces of the ancient pagan cult of the Nats. The Burmese, although profoundly respecting their *ponghis*, go on as before, worshipping, at the proper time and occasion, the Nats of the wind, of the fire, of the metals, of the earth, of the thunder, the clouds, the house, the torrents, the mountains, and the forests.

When a Burmese has to leave his village to go to another part of the country, he will never start without having consulted his horoscope, and also without hanging to the wheels of his bullock-car a few branches of the sacred *Thabié-péne* (*Eugenia Malaccensis*) to propitiate the Nats who may reside in the points he is about to cross. The same fact may be observed in the very heart of the forest: when a hunter or traveller comes across a big tree he never fails to deposit an offering of flowers and rice at its feet, in case it be the residence of a special Nat; if no special Nat reside there, the Nat of the forest will appreciate his intention and protect him on his way.

Some of the Nats are more celebrated in certain districts, and special festivals are held for them at regular periods. The spirit of the forests is called *Hmin-Nat*; *Oupaka-nat* reside in the clouds. Before harvesting, the Burmese cultivators have regularly a Nat-feast, marked by a procession around the fields, and large offerings to the Nat of the district, in order to get a good harvest.

Many villages have a special woman, young or old, called *Nat-mamma*. At the Nat festivals she dances before the procession going to the shrine, and at other times she is regularly consulted on every kind of matter, just as regular sorceresses, or the witches of the Middle Ages.

Each boat, and especially the race-boats, in Burmah has invariably on its bows a representation of the *Kalawaik*, the bird of *Wishnou*, and a branch of the sacred *Thabié-péne*. One of the favorite pas-

times of the Burmese is boat-racing. Lovers of the picturesque could never dream of anything more beautiful than a boat-race in Burmah, on the blue waters of the great Iraouaddy. When one of these races is to take place, the rowers of each of the concurrent boats never fail to place at the prow a bunch of roses, some bananas, and some branches of the sacred Thabié-péne, to propitiate the Nats, whose special abode is that point of the river where the race is to take place.

The traveler can see at Tagong, a village between Mandalay and Bhamō, the image of a Nat, which is simply a head roughly carved at the extremity of a wooden post six feet high. The Burmese believe that when the inhabitants do not make the usual offering of flowers, or when the passers-by, foresters, huntsmen, or fishermen pass before the Nat without bowing with respect with joined hands in his direction, the Nat has the power of inflicting terrible colics on his contemptors. So widespread is this belief that among the diseases whose remedies are inserted in the Burmese medicine book is gravely inserted "the Tagong colic." It may be mentioned, by the way, that the medicine-men have an extreme influence among the Burmese; they are more or less sorcerers, without any of the remarkable powers of some Indian fakirs, and are rather comparable to the Red Indian Wahkan men.

When a Burmese is very sick and at the point of death in a house, the priests of the nearest monastery are called by the family to his deathbed, but not at all for comforting or converting in any way the afflicted man. The Buddhist doctrine teaches, in fact, that no force on earth can have any influence on the destiny of a person, such destiny being regulated entirely by his or her own *Karma*, the balance between his (or her) good or evil actions, by his (or her) own merits or demerits. The presence of such pure persons as are the priests is deemed sufficient to destroy the influence of the evil Nats which may be around. If the ponghis are requested to touch the sick persons with their holy hands, it is because their mesmeric aura is believed to have a good and curative influence, and that they have what the Hindu calls "*Hastha Viseshan*," the lucky hand. But in such matters the Burmese has two strings to his bow. The Nat is never forgotten. At the precise moment when the priests are busy at the deathbed, reciting the sacred prayer, "*Aneissa, dokka, anâta*" (all is illusion in life, all is pain, all is unreality and a passing shadow), the friends and relations of the sick man slip quietly out by a back door, and wend surreptitiously their way to the shrine of the nearest Nat, with large offerings of roses, rice, and honey.

Some travellers have said the Burmese is lazy. I am afraid their opinion is only just in appearance, for the following reason. When

a child is born, the very first thing his mother does is to have the horoscope cast by the nearest astrologer; the little palm-leaves are carefully preserved, and now, until his grave, all the days of the owner are, according to its indications, fortunate or unfortunate. It may be these travellers I mention above observed some Burmese in one of their unfortunate days when they object to working; but their objection is born of prejudice, not of laziness.

All over Burmah, Friday, as a rule, is an unlucky day; "*Thouk-kyā, ma thouā t'néne*" (Don't go on Friday), is a current proverb. The new year of the Burmese commences by the month of Tagou, corresponding to the first part of April. The tradition, purely Indian, is that on that occasion, *Thagidmin*, the king of the Nats, descends upon the earth for three or four days. The festival is called water-feast. The Brahman astrologers, called poonahs, and who are found in Mandalay, Prōme, Rangoon, and every important city, determine by astronomical observations of their own if the king of the Nats will reside three or four days on earth, and, what is more important, the exact time of his apparition. At the time appointed by these fellows, who reap a good harvest from the public credulity, guns are fired everywhere, water and offerings are brought to the monasteries; the statues of Buddha are washed by women with silver cups full of water; young and old people, meeting in the streets, throw goblets of water over each other, young people using mischievously large syringes; the merriment is extreme everywhere, all the strangers, Chinese, Chans, Karens, Indians, Europeans themselves, taking part in it good-humoredly. The houses are open; fruits, tea, cigars, betel, are provided freely for all passers-by. At the end of three days, or four days, if the king of the Nats has been good enough to stop so long on earth, guns are fired everywhere, and the festival is over until next year. The king of the Nats has ascended again to his happy abode. The belief in the two different kinds of Nats is clearly illustrated in many such occasions.

All these religious festivals have their special rituals, formulas, and invocations. These legends or traditions are not only entertaining, but are of great value to the student; it would be interesting for the general history of folk-lore to have them carefully collected, a thing not altogether impossible, now that all Burmah is in the hands of the British.

The belief in the Nats is not special to the Burmese; it is found amongst all the nations of Indo-China. The *Mahā yasa Owin*, or "Royal Chronicle of Burmah," narrating the battles of the Burmese against the Peguans, Chinese, Muniporis or Siamese, reports the Guardian Nats of these nations fighting in the midst of their respective armies.

The Burmese have a curious idea of what we call the soul. Unable to understand the rather abstract and complicated system of the elevation of the mind on the Path of Truth, as taught by the Buddhist philosophers, they have given a form to the immortal part of our being, and they call it *Leip-bya*, the exact translation of which is *butterfly-spirit*. They say that when a man is asleep his *Leip-bya* is wandering around, sometimes very far from his body, and that it returns when he wakes again. Thus dreams are explained by the various good or bad encounters made by the *Leip-bya* when it is wandering about. When a man falls really sick, the Burmese pretend that his *Leip-bya* has been swallowed or captured by a bad Nat, and if the medicines of the doctor (*ze'thama*) are of no avail, the ceremony of the *Leip-bya ko* takes place immediately. Offerings of the most tempting sort are laid down by the family of the stricken man at the shrine of the Nat of the village. He is humbly requested in long prayers to consent to eat the good fruits, the excellent fish, the sweet honey, provided humbly for him, and in exchange to let the *Leip-bya* of the sick man alone. If he accepts the bargain the man is cured, and his *Leip-bya* returns to his body; if he dies it is because the Nat has swallowed honey, fruits, offerings, *Leip-bya*, and all; and he is freely cursed by the family, until another case of grave sickness arises, when another ceremony of *Leip-bya ko* takes place in the same manner.

The Burmese believe that it is extremely dangerous to awaken anybody suddenly, for fear his *Leip-bya* may have no time to return, in which case death is sure to follow immediately. A foreign tourist could never prevail, unless with extreme difficulty, on a Burmese to awaken him in the morning from his slumber, by the fear that his *Leip-bya* might be wandering too far from his body, and have no time to regain its quarters if he were suddenly awakened. I tried myself, on many occasions, to break that strange prejudice among my own servants; but I saw them so half-hearted and low-spirited in obeying my orders that I gave up my efforts, fearing that if I felt sick the poor fellows would believe really my *Leip-bya* gone for good. I simply bought, in a Mandalay bazaar, an unprejudiced alarm-clock, to awaken me in time when I had to start early in the morning.

The priests say vainly that the belief in the Nats incapacitates a man for obtaining the *Niebban*.¹ Their advice is useless. Nothing is more remarkable than the tenacity which characterizes the survival of these doctrines and strange beliefs of old. At the brightest hours of Buddhism, even at the epochs of its most fervent revivals, the Nat-worship is never entirely eradicated, but simply sleeping.

The word "worship," which I employed as the title to this paper,

¹ *Nirvāna*.

is not entirely correct. It is not a worship in the exact sense of the word ; it is not even the Indian occultism, or study of the unknown forces of nature : it is a simple propitiation of spirits, which a thin veil only separates from the exterior world, in fact a pure geniolatry. The old popular beliefs of the aborigines have persisted in Burmah in spite of the purer influences of Buddhism, just as they are found nowadays in the table-lands of the Himalayan Mountains, whence the Burmese emigrated to the Iraouaddy valley. It is the old phenomenon so well known to the students of folk-lore, and which nowhere can be more clearly traced than among the populations of Indo-China, and especially among the Burmese.

Louis Vossion.

FOLK-LORE FROM BUFFALO VALLEY, CENTRAL PENNSYLVANIA.

BUFFALO Valley was included in a purchase from the Six Nations, made at Easton on the 23d of October, 1758. The land of the new purchase was almost immediately taken up by settlers.

Although the Swedes were the first to occupy land now embraced within the boundaries of Pennsylvania, yet they were early supplanted by the Dutch. But it was not until the English had established themselves at Philadelphia, in 1682, that colonization could be said to have begun. Many colonists were brought from the Palatinate — Rhenish Bavaria — to England, and from there sent to the new colony, bound for a certain term of service to indemnify their transportation and board. The records of the Susquehanna Valley show a great preponderance of German names, and the descendants of these people occupy, for the most part, the same region to-day.

Indian massacres were frequent, and the records of the valley are crimson with the blood of the mother and child drawn by the murderous tomahawk of the treacherous savage.

Frontier life one hundred years ago was vastly different from what it is to-day. There was no regular army to hold the bloodthirsty savage in check, and forts and blockhouses were few and poorly fortified. Each settler showed himself a man, and relied upon his neighbor to do the same; and when the plot of an Indian massacre was discovered, all rallied to the common defence.

I am inclined to think that in this very fact is to be found the mainspring of that rich and varied series of old-time German gatherings of which I shall presently speak.

Life on any frontier is necessarily crude, and, while the wants of the settlers are few, their sources of supply are equally limited. This was especially true during the Revolution. In 1774, resolutions were passed discouraging all importation from the mother country, so that the colonist was thrown almost wholly upon his own resources.¹

¹ At a Convention for the Province of Pennsylvania, assembled at Philadelphia, January 23, 1775, "it was resolved to kill no sheep under four years old, or sell such to the butchers, and the setting up of woollen manufactures, especially for coating, flannel, blankets, rugs, etc., was recommended; also, the raising of madder and dyestuffs, flax and hemp, making of salt and saltpetre, gunpowder, nails and wire, making of steel, paper, setting up manufactures of glass, wool, combs, cards, copper in sheets, bottoms and kettles. It was further recommended to the inhabitants to use the manufactures of their own and neighboring colonies, in preference to all others; and that a manufacturer or vender of goods who should take advantage of the necessities of the country to raise prices should be considered an enemy to his country." — *Annals of Buffalo Valley*, by John Blair Linn, Harrisburg, Pa., 1877.

Agriculture was the chief occupation. The soil was rich, and after it was once broken the cultivation of vegetables and cereals cost but little labor. Fish were comparatively abundant in the rivers, and each settler had his herds to draw upon for meat. Flax was easy of cultivation; wool was plenty; everybody wore homespun clothing; and in almost every homestead will be found to-day the silent but yet eloquent spinning-wheel and distaff, witnessing the departure of more primitive days.

The period between the Revolution and the Rebellion was one of unparalleled prosperity among the Pennsylvania Germans, and during that interval the seeds of superstition sown in the mother country germinated and ripened into the profuse and rich folk-lore we have to-day. The Indian had been driven westward; the Continental Army no longer drained the country of its best young men; those accustomed to combine for defence now assembled to further education; and the naturally social disposition of the German found expression in gatherings called "frolics."

In those days of primitive machinery, the old principle "that many hands make light work" became the watch-cry of the community; and when a task of some magnitude was to be performed, all the young folk of the region would gather at the appointed place and accomplish the work.

First among these "frolics" must be mentioned "*schnits-ins*," from the German *schnitzen*, to cut, the term *schnit* being applied to a piece of cut apple.

If there is any one of the so-called "*spreads*," and I can think of more than thirty different ones, upon which the Pennsylvania German relies more than another, it is apple-butter. To reduce a barrel of cider to apple-butter requires about two bushels of apples, and on the evening before the "*bilin*" took place a "*schnits-in*" was held. The labor-saving apple-parer had not yet been invented, and boys and girls vied with each other in speed and neatness of paring and quartering the apples. These were occasions of great merriment. Story-telling, jesting, and coquettish repartee inspirited the labor of the evening, and activity of tongue was only equalled by nimbleness of finger. When the apples had been prepared, refreshments were served, usually consisting of pies, cakes, cider, and other things so delectable to the German palate; after which the festivities of the evening would close with a good old-time "*jig*."¹

¹ Formerly the boiling took place on the same evening as the *schnits-in*. This would prolong the festivities until morning. As the cider needed to be stirred constantly, a girl and her lover would both stir at the same time. A favorite custom while paring the apples was to remove the peeling in one piece, twirl it around the head three times, and allow it to fall on the floor. The letter that it would form in falling would be the initial of her lover or his sweetheart.

By daylight the next morning, the forty-gallon copper kettle, swinging from the ponderous crane in the old stone fireplace, or swung from a rail supported by equally high crotches of two picturesque old stumps, was filled with cider and the *bilin* had commenced. After three hours of steady boiling after the cider had been reduced about one fourth of its original volume, the apples were added, and the boiling continued for about six hours, when the whole would be reduced to a homogeneous viscid mass. This was dipped from the kettle into crocks holding about a gallon and a half each, and stored in the garret, to be drawn upon as needed. Not infrequently one family, especially if there were many boys, would lay in store during the fall as many as twenty-five or thirty crockfuls of this standard *spread* for the winter's consumption.

A little prior to my time, the implement for cutting grain was the sickle. In those days it was customary for women to labor in the fields, and all went out to work at sunrise and worked till sunset. The sickle was followed by the cradle, and that in turn has given place to the reaper with its self-binding attachments. But it is the cradle period of which I wish to speak, and in regard to this I speak from experience:

That the grain might dry as quickly as possible, it was cut down with the cradle, and allowed to lie upon the ground unbound for several days. While thus lying, a wet season might set in, and the farmer thus caught would experience great difficulty in getting in his crop. His neighbors, who had been more fortunate, seeing his perplexity, would come to his rescue, and the first bright day or moonlight night would find fifteen or twenty jolly lads eager to join the *bindin'* and help the farmer through. Frequently races would take place, in which the more energetic ones would contest to see who was most skilful in throwing the band around the golden sheaf. Just as the work was finished, the thoughtful housewife, accompanied by her neat and buxom daughters, would appear, bringing a "piece," as she would say, of which pie would constitute the major part.

Much the same might be said of *corn-cut-ins* and *husk-in matches*, but these have been so popularized of late that I shall not dwell upon them.

It has truthfully been said of Pennsylvania that the barns are better than the houses. This only shows the intensely humane streak in the nature of the Pennsylvania German, for he does not like to retire on a cold wintry night without knowing that all of his stock is stabled. But to erect such barns as are seen on the line of the Pennsylvania Railroad below Harrisburgh, or in Buffalo Valley west of Lewisburgh, requires a considerable force. After the barn is

framed, invitations are sent out to all the neighbors to come to the *raisin'*, and gladly each one takes his handspike or pikepole and lends a helping hand.

Sunday-school picnics and county fairs are events held in fond anticipation by the embryo farmer, and he is stimulated to harder work by the promise that he may attend, *provided the work is all finished beforehand.*

With the return of spring comes the vendue, or public sale. Some farmer, who has accumulated sufficient of this world's goods, sells at auction his wornout implements and retires to the nearest village, there to join that happy, idle, and yet sapient crowd of intelligencers whom you always find perched upon the nearest dry-goods box, ever ready to cheer up the village storekeeper, or debate the weighty questions of the day with the country parson.

Trading was the occupation of the few. Among Pennsylvania Germans "keeping store," as we say, was not so much a pleasure as a necessity. The country store, — what recollections these words awaken! A veritable Wanamaker's, — perhaps not in quantity or in quality of goods kept, but surely in variety, for everything is to be had there, from a paper of pins to a steam threshing-machine.

But there is one feature of frontier life that has wholly disappeared from the region of which I have been speaking. Before the days of the railroad and canal, all supplies of a finer grade had to be *teamed* from Philadelphia. That is distant about 160 miles, and several weeks were required to make the trip. Game of all kinds was plenty, and I have sat by the hour around the old fireplace, cheered by the crackling chestnut or blazing pine, and heard my aged grandsire relate fascinating and yet blood-curdling experiences with man and beast. Now he tells of Bruin, perched upon the topmost limbs of some lofty hickory, gathering in the savory nuts. Now of the teamster who slipped beneath the wheels of his own wagon, and had his legs cut off, while the ever-hungry wolves howled close around him, only kept at bay by the dumb but kind and knowing team of six. Now we roar with laughter as the old man vividly portrays the doings of an Irishman just over, who claims to know all about frontier life, but who really has never before slept beneath the open canopy of heaven. The journey has been for miles through the woods across the mountain. The wagon has broken down, and night has overtaken them many miles from the nearest tavern. The team has been cared for, and the old man has stretched himself out beside the wagon for the night. The Irishman, who has professed so much bravery, is allowed to shift for himself. Night has fallen; the howl of the wolves is becoming more distinct; from a ravine near by is heard the heartbeat-stopping cry of the panther; the

doleful notes of a screech-owl drop from a limb directly overhead ; and the whippoorwill lends his strain to the chorus of animal voices. A moment of stillness follows, — a stillness that seems almost to congeal the flow of thought ; for an instant neither bird nor beast is speaking, when suddenly the night-hawk, with his most terrifying whoop, swoops through the resonant air, and the Irishman, thinking the end has come, falls upon his knees and prays for protection from *the owls and those awful whippoorwills*, entirely heedless of the wolves and panthers prowling close about him.

Thus he entertained us through the long winter evenings, yet I have only touched upon a scene that was common around many a primitive hearthstone.

But those days have all gone now ; and while at that time the young man who could not handle six horses with a single line could not be found, to-day he who can do so is the exception.

The sons with their wives settled in the immediate neighborhood, and on such days as Thanksgiving and Christmas all gathered at the old homestead to enjoy a sumptuous collation.

Although not a very educated class of people, yet they were eminently devout. Mostly of the Lutheran and German Reformed churches, the Bible was their rule of action for Sunday. Naturally superstitious, their actions during the week were controlled largely by the almanac ; and many of their beliefs and practices, which we look upon as so strange and even ridiculous, will be found prescribed in the Centennial Almanac. A richer field for the folk-lore can scarcely be found than among the Pennsylvania Germans. The material of the present paper was collected within a week. Most of it was given me by persons beyond seventy and some beyond ninety years of age ; so that in the next decade much valuable material will be irrevocably lost, unless something is immediately done to preserve it. I would earnestly solicit, from those who are interested in it, their coöperation in preserving the customs and beliefs of this most interesting people. Material sent to my address at Lewisburgh, Pa., will be most thankfully received and published in due time.

THE MOON.

All cereals, when planted in the waxing of the moon, will germinate more rapidly than if planted in the waning of the moon.

The same is true of the ripening of grain.

Beans planted when the horns of the moon are up will readily pole, but if planted when the horns are down will not.

Plant early potatoes when the horns of the moon are up, else they will go too deep into the ground.

Plant late potatoes in the dark of the moon.

For abundance in anything, you must plant it when the moon is in the sign of the Twins.

Plant onions when the horns of the moon are down.

Pick apples in the dark of the moon to keep them from rotting.

Make wine in the dark of the moon.

Make vinegar in the light of the moon.

Marry in the light of the moon.

Move in the light of the moon.

Butcher in the increase of the moon.

Boil soap in the increase of the moon.

Cut corn in the decrease of the moon, else it will spoil.

Spread manure when the horns of the moon are down.

Lay the first or lower rail of a fence when the horns of the moon are up. Put in the stakes and finish the fence when the horns are down.

Roof buildings when the horns of the moon are down, else the shingles will curl up at the edges and the nails will draw out.

Lay a board on the grass: if the horns of the moon are up, the grass will not be killed; if they are down, it will.

Cut your hair on the first Friday after the new moon.

Never cut your hair in the decrease of the moon.

Cut your corns in the decrease of the moon.

OMENS.

If a bird enters your room it is a sign of death.

The neighing of horses presages a death in the family.

Breaking a looking-glass presages a death in the family.

Drop a fork, a man is coming.

Drop a knife, a woman is coming.

Drop a dishcloth, somebody is coming.

If a rooster crows in the door, some one is coming.¹

If a coal drop in the grate while watching the fire, some one will call within an hour.

Walk between two men in the street, you will be disappointed in your errand.

Burning ears indicate that some one is talking of you. If the right, good; if the left, bad.

If the dish-water boil, the girls will never be married.

Spilling salt indicates a quarrel.

Dream about fire, or trouble with cross animals, and a quarrel will follow.

¹ The Zuni Indians believe in bird omens. In the great game of the *kicked-stick*, the runners augur the result of the race from the birds which they frighten in certain preceding ceremonies.

To dream of pulling teeth or of being dressed in black presages death.

If it thunders on Sunday, goose eggs will not hatch.

If the first person who comes to your door on New Year's Day has light hair, you will have good luck all the year ; but if dark hair, bad luck.

Two persons combing one person's hair, one will die.

A person coming in one door and going out another will bring you bad luck.

Sweep the house after supper, you will never be rich.

A Friday night's dream told on Saturday is sure to come true.

SMELLING FOR WATER.

Hold a forked willow or peach limb in the hands with the prongs pointing downward. Move over the spot where it is desired to find water. If water is present, the stick will turn down in spite of all that you can do ; has been known to twist off the bark. The depth of the water is known by the number and strength of dips the stick will make. Ore can be found in the same way.

WEATHER SIGNS.

Thunder late in the fall will be followed by warm weather.

Thunder early in the spring will be followed by cold weather.

If the ears of corn burst open, or project beyond the husks, there will be a mild winter.

If the ears are plump and tightly encased in the husk, a severe winter may be expected.

If the muskrats build nests, a severe winter will follow.

If the spleen of a hog is short and thick, the winter will be short ; if long and thin, long.

February second is called Ground-hog Day. If the ground-hog or the coon comes out on that day and sees his shadow, he will return to his hole and six weeks of severe weather will follow.

If the fields are covered with a heavy crop of weeds in the fall, a severe winter will follow.

If the moon is three days in the sign of the Fishes, you may expect great floods.

If falling rain produces bubbles, the shower will be a short one.

Rainbow at night
Is the sailor's delight ;
Rainbow in the morning
Is the sailor's warning.

Evening red and morning gray
Set the traveller on his way ;

Evening gray and morning red
Pour down rain on the traveller's head.

Sun-dogs foretell a storm.

When the ground is covered with snow, if the turkeys go into the fields, or the guinea-hens hollo, there will be a thaw.

Chickens that crow at ten o'clock at night will bring rain before morning; according to the old saying, —

Chickens that go crowing to bed
Are sure to get up with a watery head.

When the chickens seek shelter from a storm it will not rain long.

When chickens in the rain have their tail-feathers down, it will continue to rain until they raise them.

Hogs are good barometers.

It was the custom to keep a great number of hogs at the still-houses. These were fed on malt. When they would fight among themselves, it foretold a storm.

An intelligent farmer of White Deer Valley told me that he had a small herd of hogs feeding on the neighboring mountains several months in the fall. One evening they all came into the barnyard and were seen to be gathering straw to make nests. That night a very heavy snow fell that lasted through the winter.

MISCELLANEOUS.

By many farmers, especially the boys, it is thought desirable to have a black sheep in the flock. To get it, make the ewe jump over a black hat.

It is thought that, in raising turkeys, gobblers are the most profitable; and among chickens, hens the most profitable. Accordingly, to set a turkey hen, carry the eggs out in a hat; to set a chicken hen, carry the eggs out in a bonnet.

Always set an odd number of eggs.

Things planted in "Virgo" turn to flowers.

Things planted in the "Crab" will go down.

Wean nothing in the sign of the "Heart."

Anything sewed on Ascension Day will be struck by lightning. "A little company of persons were caught in a storm. One asked: 'Has any one anything on that was made on Ascension Day?' 'I have an apron,' a girl responded. She removed it and placed it on a stump near by, and the lightning struck it immediately."

A person with a sour disposition will make the vinegar sour by looking into the barrel.

One with a fiery temper will make the fire burn with only a look.

When there is a death in the family, if you do not change the vinegar barrel, the vinegar will spoil.

Never sweep dirt out of the house on Friday evening ; you sweep out the good luck.

An extract from the old marriage ceremony of the German Reformed Church relating to woman : " She was not taken from the feet, to be trampled upon ; nor from the head, to rule over you ; but from the side, to be your equal ; from under the arm, to be protected ; and from near the heart to be beloved."

Two noted parties frequently went on fruit-stealing excursions. As many of the farmers had cross dogs, they claimed to keep these off by squeezing the left thumb hard into the hand. When they would hear a dog bark, one would say : "*Now, Pit, drich der link dauma recht hot nigh.*" (Now, Pete, squeeze your left thumb in hard.)

A certain farmer had a dog which was kicked by a horse and ran away. The hired boy informed the farmer that the dog would not return until he called him through a knot-hole in the weather-boards of the barn. The boy was from Berks County, Pennsylvania.

Nearly all the farmers believed that wheat turned to cheat ; and forty years ago to affirm the contrary, in the eyes of the people generally, was to acknowledge yourself a blockhead.

There is one Ember Day in every three months. The day before Ember Day, Ember Day itself, and the day following were supposed to indicate the weather for the three months following.

Ember Day was supposed to rule the price of grain. If its number in the days of the month was small, below 10 or 12, wheat would be low ; if high, over 20 or 25, wheat would be high.

The shower of meteors in the spring of 1833 was explained by saying : " The stars are cleaning themselves."

DRAGONS.

This is a name that is sometimes applied to a phenomenon perhaps more frequently called Jack-o'-the-Lantern, or Will-o'-the-Wisp. It seems to be a ball of fire, varying in size from that of a candle-flame to that of a man's head. It is generally observed in damp, marshy places, moving to and fro ; but it has been known to stand perfectly still and send off scintillations. As you approach it, it will move on, keeping just beyond your reach ; if you retire, it will follow you. That these fireballs do occur, and that they will repeat your motion, seems to be established, but no satisfactory explanation has yet been offered that I have heard. Those who are little superstitious say that it is the ignition of the gases rising from the marsh. But how a light produced from burning gas could have the form described and move as described, advancing as you advance, receding as you recede, and at other times remaining stationary, without having any visible connection with the earth, is not clear to me.

The more superstitious ones say that it is a token of death beckoning you on to destruction, and many stories are told of "Blue Jim," and other like characters who have been seen.

This origin of the name Jack-o'-the-Lantern was given me by an old man, who does not vouch for it in any way, and thinks he read it somewhere, but does not know where: "There was a man named Jack-o'-Lanthorn, who was noted for his wickedness. It was agreed that he should do whatever he wished in this world, and at his death he was to go to the Devil. When he died he first went to the portals of Heaven and asked for admission, but was refused. He then went to Hell, but there he was told that he was so very bad that he would make the evil ones there unmanageable. So he was turned away, and sent to wander in the bogs and marshes, and was given this mysterious light to guide him in his wanderings."

WARTS.

To remove warts from the hands:—

Steal a piece of meat and bury it under the drop of the house.

Cut an apple, a turnip, or an onion in halves; rub the warts with the pieces, and bury them under the drop of the house.

Wash your hands in the water found in a hollow stump, and if you never see the stump again the warts will go away.

If you see two persons riding a gray horse, say: "If you take them, take these," and pass one hand over the other.

CURES.

One born on Sunday was supposed to have the power to cure the headache.

To cure a snake bite, kill the snake and swallow the heart.

Cure ague by tying it to a tree.

Goitre: look at the waxing moon, pass your hand over the diseased parts and say: "What I see must increase; what I feel must decrease."

Sprains are cured by rubbing on the first Friday after the full moon.

Certain diseases are cured by allowing a black cat to eat some of the soup given to the patient.

Goitre is cured by rubbing the neck three times with the hand of a corpse.

To cure a boy of homesickness, put salt in the hems of his trousers and make him look up the chimney.

Flesh wounds in a horse are cured by probing with the terminal buds of a peach limb, then tie a string around the limb and hang it in the chimney. As the limb burns away the wounds will heal.

"Falling away" is cured, in a child, by placing it in the oven.

Place a buckwheat cake on the head to drive away pain.

Cure whooping cough by breathing the breath of a fish.

Also, cure a child of whooping cough by placing it in the hopper of a mill until the grist is ground.

To cure "falling away" in a child, make a bag of new muslin and fill it with new things, and place it on the breast of a child. It must remain there nine days. Meanwhile the child must be fed only on the milk of a young heifer. After the nine days carry the bag by the little finger to a brook that flows towards evening and throw it over the shoulder. As the contents of the bag waste away the child will recover.

If you pick your teeth with the nail of the middle toe of the owl, you will never have toothache.

POW-WOWING.

The efficacy of pow-wowing was formerly believed in by very many people, and is still believed in by a few. The charm seems to consist in repeating a little formula and making a few passes with the hand. This power can be transmitted to one of the opposite sex. It is believed to be able to cure nose-bleeding, or to stop the flow of blood from any cause; to remove instantly the pain from cuts, bruises, and burns; to cure almost any skin disease, and many others more deeply seated. Many instances were related to me by intelligent persons where, apparently, the pow-wow removed the pain. They do not believe the pow-wow did it, and yet they think to call it a coincidence is a very poor explanation. Several instances of very intense scalding were cited, in which the patients were suffering very great pain, and, apparently, the instant the pow-wower said her formula and made her passes, the pain ceased. Another case. A horse had his foot so badly cut that his owner feared he would bleed to death. Every known means was used, but the flow of blood could not be stopped. The son was sent for an old man, now over ninety years of age, who was supposed to possess this power. The distance was two miles. As the boy told his errand to the old man, he said: "It is a bad case, we must hasten." When they had gone about half way he said: "You need not hurry so much, it is better." And just before they reached the place he remarked: "No hurry now, it is all right." Those who were attending the horse affirm that the horse's foot stopped bleeding at the time the old man stated.

Sometimes the possessors seem to lose this power. A boy had a bad case of nose-bleeding. It was night, and he hastened to an old man accustomed to pow-wow. The old man told him he could do

nothing for him, he had lost his power. He then went to a woman, and she told him just the same. In neither case did the persons see the patient. The boy died.

WITCHES.¹

The belief in witches seems to have been more or less general.

Lay a broom across the door and it will keep out the witches.

Black cats are possessed.

It ruins a gun to shoot a cat.

Three horseshoes nailed on the doorstep with toes up will prevent the witches from entering the house.

If you find a horseshoe with three nails in it, nail it to the hog trough, and it will keep the witches from riding the hogs to death.

Witch doctors can transfer witches from one person to another.

Old hunters carry silver bullets, which they say they use to shoot witches.

To free himself of a witch, a man painted an imaginary picture of her on the wall, and then shot her.

When something has gone wrong, a common method of finding the witch is to boil some milk in a pan on the stove. By pricking the milk with a flesh-fork the witch can be made to appear.

To keep witches from entering the house, bore holes in the door-sill, and place in them pieces of paper containing mysterious writing. Then plug up the holes.

A girl was churning, but the butter would not form. She took some milk and stamped it into a hole in the ground, saying: "I will make his ribs sore." Presently a man called, and wanted the people of the house to give him something, even a piece of tobacco. They refused, and he died soon after. The butter formed as soon as he left the house.

A farmer thought his cows were bewitched. Two had died, and three more were sick. He wrote something on pieces of paper, and placed these above the doors and windows. None of the members of the family went to work, but all sat in the house waiting for the witch to appear. In a short time a man called, and wanted something to eat and his horse fed. He was at once accused of being the witch.

When the hay on the mow gets low, the witches come down through the floor and ride the cattle, so they become poor.

Colts with tangled manes become dull and sickly. The knots in

¹ One accused of witchcraft among the Zuni Indians is hung up on the south-ern side of the old Spanish church. I was told that two persons were hung up in the summer of 1889. One of these, a young man, was charged with blowing away the clouds. After hanging for two days he was clubbed to death.

the manes are supposed to be the stirrups used by the witches in riding the colts. Remove the tangles and the colts recover.

Witches are supposed to shoot animals with little hair balls, which pass through the hide and lodge without leaving any hole.

When, after considerable churning, the butter does not come, thrust in a red-hot poker to burn the witch.

I might mention many witch stories, but one will suffice. About fifteen years ago my uncle, while driving about dusk, overtook a man on foot. Noticing that he was a great cripple, he asked him to ride. Naturally the conversation turned on the stranger's affliction, and he related the following circumstance, which, my narrator has since learned, is thoroughly believed by nearly all the people in the neighborhood:¹ "About two years ago I was in sound health. My wife did not believe in witches, nor did I, but my mother-in-law, who makes her home with us, not only believes in them, but by many is supposed to be one. She and I do not live agreeably, and several times she had threatened to 'put a spell' on me. One morning I went to the field to bring the horses, and returned earlier than usual. As I returned, my mother-in-law, who stood in the doorway, commented upon my quick return, to which I replied that I always did things up in a hurry. She then said, 'You will not long do so.' From that day my flesh began to fall away, and my skin to tighten, until now it is like parchment, and perfectly tight. Every part of me is shrinking, and I am so crippled I can hardly walk." So far as my informant knew, he was a man of good habits. The affliction is an established fact, but no one has yet given any satisfactory explanation. It can, at least, be called a striking coincidence.

EXTRACTS FROM A GERMAN CENTENNIAL ALMANAC.

Unlucky days which are found in every month:—

January 1, 2, 3, 4, 6, 11, 12.	May 7, 8.	September 10, 18.
February 1, 17, 18.	June 17.	October 6.
March 14, 16.	July 17, 21.	November 6, 10.
April 10, 17, 18.	August 20, 21.	December 6, 11, 15.

Whoever is born on one of these days is unlucky, and will suffer poverty.

Also, whoever gets sick on one of the aforesaid days seldom recovers sound health again.

Whoever becomes engaged or gets married will come to great want and wretchedness.

One should not make a journey on these days;

Or carry on business;

¹ This incident was not given me in direct discourse. I have put it so in order to avoid ambiguity of pronouns.

Or have a lawsuit.

On Ascension Day and the days of Simon, Judas, and the Apostle St. Andrew, there should be no letting of blood.

The signs of the zodiac should be observed during the course of the month as they are marked for each day in the common almanac.

Whenever a cow calves in the sign of the Virgin, the calf will not live a year. But if this should happen under the Scorpion, the calf will die sooner.

Wean nothing under this sign, or that of the Goat or Waterman, so that it shall not get the deadly distemper.

A COMMON RULE FOR EVERY YEAR.

If an eclipse of the sun occur when the corn is in blossom, the ears will not fill, and there will be a great scarcity. But if an eclipse of the sun occur in March, April, or the first two weeks in May, there will be much very good wine; but it will be bad for the corn, because a dry, hot summer will follow.

WEATHER SIGNS.

In America the weather is so uncertain and so variable that one can scarcely depend on the calendar; yet in haymaking, on account of his work, one would like to find out the weather for a day ahead. To do this the following weather sign can be practised and used if necessary.

Go to a stream, catch a leech, and put it into a glass jar that contains at least a quart of water and is four fifths full. Close the jar with a small piece of linen, and place it on the window-sill. If the weather is to be fine and clear the leech will lie on the bottom in a circle, without any agitation. If rainy, it will crawl to the top and stay there until it begins to rain. If windy, it will run to and fro until the wind stops. If thunder-showers and heavy rains, it will get out of the water and twist and stretch itself as though in pain. During great cold in winter and great heat in summer it will lie still on the bottom. If there is to be snow or damp and rainy weather, it will fasten itself up at the mouth of the jar. In summer give it fresh water every week at least, and in winter every two weeks. With this care it will live for years, and cost only a little trouble.

F. G. Owens.

A SUGGESTION AS TO THE MEANING OF THE MOKI SNAKE DANCE.

STUDENTS of American Ethnology have known for several years of an interesting ceremony called the Snake Dance, which is said to be biennially performed at the Moki pueblo, Wolpi. As is well known, in this dance living snakes, some of the most venomous character, are carried in the mouths and hands of the celebrants.

This weird, and to our ideas loathsome performance, has been repeatedly witnessed by Americans, and although often described, has never been satisfactorily interpreted.¹

From the predominance which is given to the rattlesnake and everything connected with this animal throughout this ceremony, the first and most natural impression would be that the observance is an elaborate form of rites connected with serpent worship, which is known to have such a tenacious hold on the minds of all rude peoples. It would at first sight seem absurd to question such a conclusion were it not for the existence of certain subordinate facts which turn one's attention in other directions. Certain of these minor details are with difficulty explained by this hypothesis.

My belief that the Snake Dance is primarily a ceremonial connected solely with serpent worship was somewhat shaken by the information which I gathered from various sources, that the same dance was celebrated without the snakes on certain occasions. Evidently a ceremonial connected with snake worship without the introduction of the snake would be like the play of Hamlet with Hamlet omitted. If there exists a religious observance which the Indians consider the same as the Snake Dance, but in which the snake is absent, a study of such ought to throw light on the inner meaning of both. The hint that there is a snake dance without snakes seems worth following up, for if it could be proven that such was the case, a study of the common elements of both ought to tell the story of their inner meaning. As the observance without the snakes would seem to be the simpler one, the problem could be more readily solved by studies of it than of the more complicated. If, moreover, we could prove an identity of the two, simple and complex, we would be on a good road for progress, in discovery. We have, in other words, a problem

¹ The most complete description of the Snake Dance which has appeared is that given by Captain John G. Bourke in his book, *The Snake Dance of the Moquis of Arizona*. This work of about 375 pages contains several chapters on this subject, but by no means exhausts the subject with which it deals. These chapters rather increase one's interest to know more, and one rises from their perusal with the impression that much more remains to be discovered before he can fathom the meaning of this intricate observance.

not unlike many with which the morphologist and embryologist have to deal in determinations of the homologies of organs of animals and plants. If complex religious ceremonials are developments from primitive ones, as we may justly conclude or rather take for granted that they are, the direction in which the elaboration takes place must be governed by definite laws which are capable of determination, and may be submitted to analysis. To discover the laws by which to interpret the hidden meaning of ceremonials, the ethnologist has often to penetrate below or behind accretions resulting from symbolism, which have grown about primitive ideas and obscured their prominence. Religious ceremonials when once developed are slow to change, but it is evident that they do not spring at once into elaborate observances. They develop from simpler to complex stages, and environment plays an important part in the direction in which this development takes place. As a consequence, oftentimes the primary idea of the ceremony has been lost or obscured by symbolism. I believe many instances of this might be mentioned, and that the Snake Dance is as good an illustration as could be wished.

A parallel case showing a little different development, but illustrating the same idea of the modification of ceremonials by elaboration, may be seen in two Zúñian ceremonials known as the *Ham-po-ney* and *Klar-hey-vey*. These two dances are essentially the same, but the former is very much more elaborate than the latter. This elaboration pervades all parts of the ceremonies connected with these dances, and no single element overshadows the others. They are strictly homologous, and this homology can be traced in everything connected with the two. No one can, I think, for a moment doubt their identity, or that *Ham-po-ney* and *Klar-hey-vey* are but different expressions of the same fundamental idea, although one is simple, the other complex. That idea can best be discovered by a study of the simpler ceremonial. So in the Snake Dance and that which is reputed to be the same without the snakes. If it can be proved that they are identical, evidently the simpler is more profitable to study in order to fathom the meaning of the more complex. This was the idea which led me to accept with pleasure the hint that the problem of the Snake Dance could be approached in a way different from any which has yet been followed, and I was therefore interested in the information that a simpler performance of the ceremony was still in existence. The observance which I have been led to suppose to be the simpler form of the Snake Dance is that celebrated on alternate years and known as the *Lay-la-tuk*.

A priori, at least, we can suppose that subordinate features in any ceremonial, when it is in the process of evolution, may attract more attention than primary ones, and may even develop at the expense of

the latter. A study of many existing religions will, I think, furnish instructive data pointing in this direction. I can readily agree with those who hold that the Snake Dance has come to be a form of snake worship, but I would suggest that it originated from a ceremonial of a far different nature. It may at present be looked upon by the Indians as a form of serpent worship, or possibly as a dramatization of historical episodes, and yet its origin may have been far different. I think it is possible to penetrate back of these ideas to the origin of the dance and suggest that it is a simple form of water ceremonial. The reasons which have led me to look in this direction will, I hope, appear in the following pages.

For some unknown reason, the snake is regarded among the Mokis, as among some other Indian tribes, as the guardian of the springs. Like the frog, this animal has come to be an emblem of water, and naturally is used as a symbol of the same in rain or water ceremonials. The sinuous motion of this animal recalls the lightning which accompanies the rain, and a zigzag line is used as a sign to designate both. The great plumed serpent, *Kol-o-wis-si*, of the Zufians lives in the water; indeed, the idea of a serpent guarding a sacred spring is so widely spread in the mythology of primitive peoples that it may be looked upon as a fundamental principle in many mythological systems. To kill a snake means, in the Moki conception, to destroy a guardian of some water source or spring. Conversely, to propitiate him is to bless with abundant water. As the snake is a symbol of water, pictures of this animal necessarily find an appropriate place in rain or water ceremonials.

Near the end of the month of August, 1890, at the close of my stay in Zufi pueblo, word came to me by a Zufian just returned from Wolpi, that the Mokis were about to celebrate the Snake Dance. I knew from many sources that this could not be the dance in which snakes were carried in the mouth, for that had been performed the year before, and at Wolpi at least it is only performed on alternate years, and the ceremony of the veritable Snake Dance occurred the preceding year (1889). Satisfied, however, that there was something to be learned from the study of a ceremony which was said to be the same as the Snake Dance without the snakes, I hurried away to Wolpi, where I arrived in due time to witness the event which had been foretold. It was possible for me to gather some information in relation to this ceremony, and to collect enough data to lead me to believe that the same idea is embodied in the two ceremonials. While I may be wrong in my conclusions as to their identity, I am at least confident that a knowledge of the observance¹ I

¹ There are two distinct parts to the ceremony of the Snake Dance. In the former, or that without the snakes, we have the nearest likeness to the *Lay-la-tuk*.

am presently to describe is necessary before one can make a final judgment of the inner meaning of the Snake Dance.

I arrived at the foot of the easternmost mesa of the Mokis on the afternoon of August 20, 1890, and immediately followed the trail up to the pueblo of Teg-u-a; from there through *Shu-sho-no-vi* to Wolpi, where the ceremony was to take place. The time of the observance is a little over a week from that in which in former years the Snake Dance occurred. This fact has a meaning, for the annual calendar of religious events is pretty closely adhered to among the more distant pueblos. From verbal information I learned that there is considerable variation in the date of the month in which the Snake Dance occurs, but that it almost invariably happens near the end of August.

When I arrived at Wolpi the participants in the ceremony were at a spring in the plain, where certain important preliminaries were being celebrated. These I did not witness, consequently my account is defective at the very threshold. I was, however, told that the *O-ma-ou*, or water god, inhabits this spring.¹

On my climb up the trail to the mesa top, near Teg-u-a, I observed a shrine, which is probably the same as one of those mentioned by Bourke. This shrine is situated about fifty feet below Teg-u-a, near the end of the trail up which we mounted, and called by the Mokis (as I am informed by Tom Polacca) *Kar-ge*, the "end of the trail." It lies on a slight elevation, a little above the path, and has the form of a rock inclosure made of small stones, in the centre of which a spiral concretion (fossil?) was observed. The "torso, with rudimentary suggestions of arms and thighs," mentioned by Bourke, was not seen in this shrine when I visited it.

At a short time before sundown the participants in the exercises at the spring formed in line, and slowly marched up the trail, along the narrow path worn into the rock by frequent footsteps, to the dance place about the Sacred Rock² of Wolpi. From Bourke's description I judge that the Snake Dance also occurs in the late afternoon.

The procession of dancers from the spring³ was composed of

The second part, in which the snakes are brought in, has very little likeness to the former, and is almost wholly occupied with snake ceremonials. As a consequence, this part has also very remote resemblances to the *Lay-la-tuk*.

¹ Not that from which most of the water for consumption in the pueblos is obtained, but more to the south, in the plain about the mesa. Bourke says nothing of similar ceremonials about this or any spring in his account of the Snake Dance. We see here, therefore, a difference in the two ceremonies from the very first.

² The Snake Dancers pass around this rock in their ceremonials.

³ It would probably be more appropriate to designate this rather as a pool than a spring.

about twenty persons, who were all scantily clad. Their heads were without coverings, and the majority, possibly all, were males.

The procession was led by a priest, a barefooted old man, who held in one hand a basket of sacred meal. Upon his head projected a pair of horn-shaped appendages, but, unlike the priest in the Snake Dance, he wore no garlands. Behind him marched a boy with a small earthen vessel, in which was water said to have been taken from the sacred well where the preliminary ceremonials had been performed. Following him were two women. The boy carried a wand made of feathers. He was almost nude, but was daubed with paint or white streaks over the body and down the legs. Great strings of shell-beads hung about his neck, and he was otherwise adorned.

Each of the twenty men who followed had two sunflowers in their hair, and each carried in one hand a stalk with leaves and green corn upon it. We must not lose sight of the fact that green corn plays a rôle in this dance. In the Snake Dance also it is so conspicuous as to be highly significant. In a representation or rehearsal of the Snake Dance in Teg-u-a, Mr. Whitney saw garlands of the leaves of corn, and in one of the estufas an old man, after making a sinuous line (symbol of rain) in the air with the right index finger, and hissing in imitation of lightning, says Bourke, "made a sign as if something was coming up out of the ground, and said in Spanish, '*Mucho mais*' (plenty of corn), and in his own tongue, '*Lo ta mai*' (good)."

The second division of dancers in the Snake Dance, says Bourke, "two by two, arm in arm, slowly *pranced* around the Sacred Rock, going through the motions of planting corn to a monotonous dirge chanted by the first division."

It seems strange that ceremonials connected with planting corn should be introduced at this stage of the dance, unless some occult relationship exists between it and the inner meaning of the Snake Dance. This fact is not difficult to explain on the water theory of the origin of the dance. It must, however, be said that the rain dances are about over in August at Zufi, and that corn dances had begun before I left that pueblo.

Besides the members of the procession which I have described above, there were additions to the number of participants in the final ceremonies, for the procession was joined at the dance plaza by other boys, all with horns on their heads, and ornamented with shell necklaces. Behind the procession came two men, naked or nearly so. These persons wore a quiver of deerskin over their shoulders, and carried a bow and arrows in one hand. In the other hand they bore a whizzer, or flat wooden slab tied to the end of a string, with which they made a whirring noise like wind. These

personages are said to be members of the *Ka-lek-to-ka*, which is a sacred organization corresponding to the *Pith-la-she-wa-ney*¹ at Zúñi.

The existence of this order in Moki, while it is what might be expected from the similarity of the two peoples, is not mentioned in the writings which I have been able to consult. Bourke, in his account of the Snake Dance, speaks of an old man who "bore aloft in his right hand a bow (one of those so gayly ornamented with feathers and horse-hair, which had been noticed upon the upper end of the estufa ladders). With his right hand this old man rapidly twirled a wooden sling, which emitted the shrill rumble of falling rain, so plainly heard," etc. Bourke, however, does not recognize this man as a member of a secret organization, nor does he give the name of such. I believe, however, that we have in this "old man" a representative of the "Priesthood of the Bow,"² and the same which I have mentioned above.

Before I describe the dance, let me say something of a lodge which had been built on the open space near the Sacred Rock. This structure is made of cottonwood boughs, and is not unlike that figured by Bourke, with the exception that it is not covered with a buffalo robe. It stands, however, in the same relative position to the rock. The word *She-hep-kee* has been given me as the Moki name of this lodge. It is conical in shape, and resembles a typical *tepee* of the nomadic tribes. It is in this lodge that the snakes are placed in the Snake Dance, and within it also in the *Lay-la-tuk* the offerings are received at the close of the ceremonials. A man, *Uch-che*, is concealed within it, and he is said to receive the offerings.

When the procession entered the dance plaza the members formed two platoons, facing the sacred lodge, the priest standing in front, the two *Ka-lek-to-ka* behind. The two women and the boy stood near the priest. They sang a low song, accompanied with a horn, keeping time with a rattle similar to the T-shaped rattle described by Bourke. There was no dancing, but at intervals the priest stamped with one foot on the ground.

The dancers, says Bourke, after the snakes had been released,

¹ Mr. Cushing, whose authority is recognized as the highest in regard to the linguistics of the Zúñians, and who is himself a member of this society, spells the name *Api-ihlan shi-wa-ni*. It might seem preposterous for me to venture to use another form, but I have simply followed the pronunciation which I have heard. The orthography of Zúñi words is not yet an exact science.

² Of course it does not follow that this is a badge of the organization, and is not carried by other persons in Moki or Zúñi dances. It is used by the *Koy-a-mash-i* in the *Kor-kók-shi* at Zúñi, and is associated with *Pau-ti-wa*, who is said to carry it. Its use among widely separated tribes, and on different continents, is spoken of elsewhere in my paper on "The Summer Ceremonials at Zúñi Pueblo."

moved in line twice around the Sacred Rock, and in pairs in front of it *stamped the ground* with the right foot. The snake-bearers in the second part of the Snake Dance, after dropping the snakes, stamped with the "left foot" twice, "emitting," says Bourke, "a strange cry, half grunt and half wail." The same ceremony of stamping the ground with the right foot takes place also in *Lay-lai-tuk*, and has a significance in the interpretation of the observance.

In the opening of the ceremonial the priest first sprinkled sacred meal on the ground in the form of the *O-mou*, or rain symbol, making several loop-like figures in four rows, drawing each figure at the end of a song,¹ one behind the other. As the platoons advanced, one of the women threw into the right-hand loop a ring about six inches in diameter with two feathers attached to it. The boy then threw an offering into the middle loop, and the other woman cast a ring with feathers into the left-hand loop. If these offerings fell outside the loop at which they were aimed, the priest put them in place in the loop at which they were thrown. The women and boy then advanced and picked up the offering. The platoons advanced a few steps to a short distance from the loop-like or rain figures and sang in a low, melodious voice, accompanied with a horn. At the close of the song the old priest made another set of rain-cloud loops extending parallel with the former, and the women and boy cast their offerings as before. The platoons then advanced and sang the same song, accompanying it as before with the horn and the whizzer. While they were singing, the priest made new rain figures on the rock as before.

In the Snake Dance a "circle" of sacred meal is said to be made on the rock, and in this circle the snakes are deposited. Which one of the participants made this circle is not clear to me, but when the snakes were deposited in it the "chief priest recited in a low voice a brief prayer."

After the offerings had been cast into the loops four times, and the platoons had sung as many songs, all had advanced so far as to be closely huddled about the sacred lodge. Offerings of water were then handed, apparently into the hands of the *Uch-che*, and the participants in the ceremony slowly filed away under the archway. Immediately all the spectators separated to their homes. It was now twilight, and on my return to the place, a few moments after, I observed that the sacred lodge had been removed, and a small hollow in the rock under the lodge, or in front of it, was covered by a flat stone slab, which was being carefully plastered

¹ I am somewhat doubtful about this statement. My observations in relation to it are supported by those of my assistant, Mr. Owens, who independently watched the ceremony.

up in place by an old man and woman. I was told that the offerings had been deposited in that place, and that the ceremony was over.

On examining the rocky floor of the place upon which the platoons had stood when they chanted the song before the sacred lodge, I found the rain symbols clearly marked out, but whether these had in part been made before the dance I am not wholly sure.

The casting of the offerings of rings by the women into the loops made by the old priest I cannot harmonize with any event recorded in the Snake Dance. The snakes are, however, thrown together into the ring of sacred meal, out of which it is believed by the Mokis they cannot escape; but this is not done by the women, and only by the widest stretch of the imagination can the rings be likened to snakes. Still it is possible that new observations, which are certainly very much needed on this point, may lead to interesting results.

The interpretations which others have advanced in explanation of the Snake Dance are in part built upon the testimony of Indians, which is not on the whole perfectly satisfactory. Indeed, it may be a mistaken idea to suppose that the Indians themselves, even the best informed, know the meaning of the ceremony. If it has arisen in the manner I have suggested, one could easily see how a native, unless he was an antiquarian, would be ignorant of the true meaning. There are, as is well known, festivals among the whites which would long ago have lost their significance were it not for written descriptions of them. Oral traditions may keep alive a history, but these traditions are undoubtedly often faulty, especially as regards questions which could have little more than an antiquarian interest not particularly active among rude peoples. Hence, possibly, the rather unsatisfactory answers which have come from cross-questioning the Indians themselves. The testimony, however, should not be neglected.

According to Bourke, Nahe-vehma, when questioned about the dance, said that the Mokis "have this dance to conciliate the snakes, so they won't bite their children." Bourke adds: "My own suspicion is that one of the minor objects of the Snake Dance has been the perpetuation, in dramatic form, of the legend of the origin and growth of the Moqui family." It would seem that the rite should not be limited to the Mokis, as he shows, later on, that the dance was also celebrated in other pueblos,¹ and it is known that the Snake Dance was seen at Acoma and elsewhere by the early Spanish travellers.

¹ Possibly, however, he supposes that the ceremony, as performed in the other pueblos, was derived from that at Moki.

It would seem from the testimony of Nanahe, given by Bourke, that there is a secret snake order to which is intrusted the preparation and care of the dance, but nothing was elicited from him as to the inner meaning of the dance. The existence of a snake order does not militate against the water theory of the dance, nor does it of itself signify serpent worship. Of greater interest as bearing on the subject is the statement of the old chief, Pedro Pino, who, according to Bourke, says: "I have seen the Snake Dance a long time ago. Then the Moquis used to gather up *all kinds of animals*, — all kinds that move on the ground, snakes, rattlesnakes, toads, jack-rabbits, etc., — and take them to an estufa, where there was an old man who knew a great deal about medicine." Possibly we have here a survival of the time before the snake symbol had overtowered other rain symbols, and assumed such a predominance as to determine the whole character of the dance. The existence of the snake order, mentioned by Nanahe, is what would be expected in this preponderance in the development of the snake part of the ceremony, but more evidence than the simple existence of this order is necessary to show that this dance is essentially an observance of rites connected with serpent worship.

In endeavoring to discover the true meaning of the Snake Dance, many observers have, I believe, been deceived by the great predominance given to the snake in the ceremonials, for I doubt very much whether we can regard it as an example of snake worship pure and simple. It seems to me that it is rather a secondary development of a primitive ceremonial, the origin of which was quite different. I believe that it arose from an elaboration of an observance something like the *Lay-la-tuk*, which from its simpler form still contains the germ of the ceremonial. I believe that the snake with other animals was first introduced in the dance as a symbol, just as the turtle appears in the *Kor-kök-shi* dances at Zufi. It was then, as now, a symbol of water, since it was regarded the guardian of the springs. The effect of its introduction would be as follows: Interest would naturally centre in the snake, and as a result everything connected with its capture, its care, and the method of carrying, would take the strongest hold on the minds of the people. Evidently under these influences the ceremonials connected with everything pertaining to the snake would reach such a development as to completely overshadow the simple idea which gave birth to the ceremony in which the snake was only a symbol.

The suggestion which I have here made as to the inner meaning of the Snake Dance, and its relationship to *Lay-la-tuk*, is simply a working hypothesis. Many difficulties which I confess I am unable to meet suggest themselves, but I believe that in studying the cere-

mony on this line of inquiry we are destined to approach nearer the truth than on any which has been thus far advanced. What is now most needed is an accurate examination of everything connected with both these ceremonies. A casual visit to the pueblo at the time of the observance is not sufficient, for that step in obtaining knowledge has already been taken. The next advance must be by a careful comparative study reaching through a period of time long enough to embrace all the ceremonies in any way connected with both these observances. The time when this can be done is limited, for the custom will soon become extinct, and before we are aware of it the last celebration will be held. It is more than probable that there will be but a few more Snake Dances on the Moki mesas, and that even now it is threatened with extinction, so that the present year may be its last. When this weird observance has become a matter of history, the cry for more observations will grow with increasing years, and with an ever-growing interest in American ethnology. The observations thus far made are all too limited to form the basis of an intelligent judgment as to the meaning of this unique performance in the isolated Moki pueblo. Every effort, then, ought to be made to faithfully record the details of the last exhibitions of this ceremony for students who come after its extinction.

J. Walter Fewkes.

OREGONIAN FOLK-LORE.

THE WOODRAT AND THE FIVE RABBITS.

THE story goes that a woodrat lived with its mother, and that five cotton-tail rabbits lived in close vicinity. The rat said to them: "Let us have a quarrel!" One of the rabbits inquired: "Why do you want us to quarrel with you?" to which the woodrat replied: "That's all right; let us have a fuss! don't you always prefer the bitter leaves of some sort of cabbage to everything else?" The rabbit answered: "You must certainly be a professional thief; just yesterday I saw you watching all around for the right moment to steal something, your big ears bent sidewise!" The woodrat: "And you I always see skipping about with your crooked legs to snatch the leaves from the cabbage-bush!" To this the rabbit replied: "You are an ignoramus and an old fool! you are good for nothing except to eat holes into your grandmother's long dress. That is why you want to attack me."

Hereupon the rat went away to a distance, and spread out a net to catch its victim. Then it seized a stick, and approaching the rabbit's den forced him to leave it, drove him into the net, and beat him to death.

In the same manner the woodrat started a quarrel with another of the cotton-tail rabbits. "Let us have a fight!" "Why should we fight?" And they engaged in a fight because the rabbit reproached the rat for eating up its grandmother's dress. "You are nothing but a fool and a good-for-nothing eater of cabbage-bushes!" replied the rat. The rabbit said: "We all know you are a mean thief and pilferer who lives in an old wooden shed." "You nincompoop!" replies the other, "you poor offspring of well-to-do parents, mind well what you are going to do to me! Get out from there!" and the rat drove him away, ran after him and killed him, brought his body home and ate him up. Thus the remainder of the rabbits disappeared, all being exterminated by the formidable woodrat in the same manner; it and its mother ate them up and danced over them a medicine dance. But during the dance the rat's wooden lodge caught fire, and both inmates perished in the conflagration. That is the end of the tale.

THE STORY OF THE BEAVER.

A beaver rowed a dug-out canoe, and had two young going with him. A woodrat came up to him, asking what was the news. "I cannot tell you any news, but you can; tell me quick what you know!" the beaver replied. Then the woodrat said: "The rat was married to his mother, they say; that's the kind of news I know!"

Then the rat went away to watch the canoe upon an ambush; it then attacked and shot at the canoe, and when it was upset it saved the two young beavers, while the old one plunged to the bottom of the lake. Then the woodrat went straight home and hid itself in its mother's lodge, to avoid the beaver's wrath. But when the beaver arrived, he discovered the rat and inquired of him: "Whither did you flee?" "Why do you want to know? I went to get a necklace of beads to present to you," replied the rat. The beaver took the beads and indignantly threw them into the fire. Upon this the woodrat attacked him, and told its mother to make an open space in the midst of the camp-fire to throw the beaver into. "I am going to throw the beaver into the fire; when he is there, cover him up with earth!" But things went off differently, for the beaver seized both the rat and his mother, and threw them into the fire. "Utututu!" cried the rat in the fire; "so it is me whom you are going to cover up!" and it whirled about in the fire, while its hair and flesh was singed. The beaver then apostrophized it for its meanness: "I did not come to see you here for a mere child's play; you get a painful punishment now, and the Indians would certainly scoff at you if they could see where you are now. After your body is charred up, the people would not like to have a smell of you,¹ and would call you simply the 'stinking one,' you miserable fellow, you who own nothing but a house of sticks, and are of no account!" Hereupon the beaver set fire to the wooden lodge of the rat and its mother, took his two young under his arms, and went home. So far goes the story.

HUNTING EXPLOITS OF THE GOD K'MUKAMTCH.

After creating the world, K'mukamtch took a stroll on the surface of the earth, and perceived five lynxes sitting on trees. Being dressed in an old rabbit-fur robe pierced with holes, he tore it to pieces and threw it away, exclaiming: "If I kill the five lynxes around me, I shall have a better fur-cover than that one." He picked up stones, but when he threw one, he missed his aim and one of the lynxes climbed down the tree and ran away. Sorrowfully he said: "I won't get a good mantle this time!" Then he threw a stone at another lynx, and, missing it, the animal likewise jumped down and disappeared. "Now my fur-robe will become rather small!" The three remaining lynxes sat on their trees and scoffed at the unsuccessful deity. This tickled him. He threw another stone and missed again; another and another, all with the same result, and when the

¹ This refers to the fact that some Indian tribes of the Pacific coast, as the Shasti, *e. g.*, are roasting woodrats to eat them. These animals gather a quantity of sticks around their dens; hence the term, "house of sticks," or wooden lodge.

last one of the beasts had scampered off, K'mukamtch ejaculated, "Now the skin will not even cover my back;" and while singing,

"Ló-i lóyan lóyak, ló-i lóyan lóyak,"

he went to pick up the pieces of his old fur-cover, which he had torn up, pinned them together with wood-splinters, put it around his body, and continued his way.

Having gone to a short distance, he found an antelope suffering from the toothache, and stretched out on a clearing in the woods. He spread his pieced-up mantle over the animal, and began to kick at it to make it bloodshot. He looked around for a stone-knife to skin it with, but after having released it of his hold the antelope ran away behind his back; he turned around, saw it running, and said: "My antelope looks exactly like this one!" The animal then ran past him, and when he saw his own mantle lying on the back of the antelope he cried: "Stop! stop! The Indians will laugh at you when they see that you are wrapped in that miserable old rabbit-skin of mine."

AMHULUK, THE MONSTER OF THE MOUNTAIN POOL.

Amhuluk at first desired to establish his residence in the fertile plains of Atfálati, but seeing that they were not large enough for him, he set out for a more extended region. Such a one he found at the Forked Mountain; he stopped there and has ever since occupied that spot. Every living being seen by him is drowned there, all the trees within his reach have their crowns upside down in his embrace, and many other things are gathered up in his stagnant waters. The monster's legs seem deprived of their hair, and several kinds of dogs he keeps near him. His horns are spotted and of enormous magnitude.

Three children were busy digging for the ádsadsh-root, when Amhuluk emerged from the ground not far from them. When the children became aware of him, they exclaimed: "Let us take his beautifully spotted horns, to make digging-tools of them!" But the monster approached fast and lifted two of the children on his horns, while the eldest managed to escape. Wherever Amhuluk set his feet the ground was sinking. When the boy returned home he said to his father: "Something dreadful has come near us, and has taken away my brother and my sister!" He then went to sleep, and when he lay on his couch his parents noticed that his body was full of blots.

Immediately the father put his girdle around his dress and started for the Forked Mountain, where his children had met their death. He found the tracks of the son who had been fortunate enough to escape the same fate, followed them, skirted the mountain, and there he saw the bodies of his children emerging from the muddy pool.

Then they disappeared for a while, to emerge again on the opposite slope of the mountain. This apparition occurred five times in succession, and finally the father reached the very spot where the children had been drowned. A pool of water was visible, which sent up a fog, and in the midst of the fog the children were seen lifted up high upon the horns of Amhuluk. With his hands he made signals to them, and the children replied: "Didei, didei, didei" (we changed our bodies).

The father, painfully moved, set up a mourning wail and remained upon the shore all night. The next day the fog rose up again, and the father again perceived his children borne upon the horns of the monster. He made the same signals, and the children replied: "Didei, didei, didei." Full of grief, he established a camping lodge upon the shore, stayed in it five days, and every day the children reappeared in the same manner as before. When they appeared no longer, the father returned to his family and said: "Amhuluk has ravished the children. I have seen them; they are at the Forked Mountain. I have seen them upon the horns of the monster; many trees were in the water, the crown down below, the trunk looking upward."

Of this series of four tales the three first ones all come from the Modoc people, the congeners of the Klamath Lake people of southwestern Oregon; whereas the fourth one was obtained among the Kalapuya Indians, now on the Grande Ronde Reservation, northwest of Salem, the Oregonian capital. A few elucidations only are needed for a full comprehension of these stories. They are accurate and almost verbal translations from the texts of the respective Indian languages.

The first and second tales excel through the graphic manner in which the character and habits of the quadrupeds involved are described.

In the third tale, K'mukamtch, the chief deity of the Klamath and Modoc mythology, represents the summer and the winter sun, and in some of the myths also stands for the clouded sky. His name may be interpreted by "the old man of our ancestors." His demoniac power is unequalled in ruse and force; he is dreaded by everyone, not loved or revered; and in the dealings with his son Aishish he is cruel and remorseless. His popularity among men is inferior to that of Aishish, and hence he often becomes the target of mockery of the genii and personified animals introduced into his society. What the originators of the tale thought of him is also the general idea which the Modoc people entertain of this tricky deity. *Five* is the mystic or sacred number in all the Oregonian folk-lore products.

The fourth story was obtained by me in 1877 among the Tuálati, Atfálati or Wápatu Indians of the Kalapuya family, whose feeble remnants now reside upon the Grande Ronde Reservation, and whose former home was upon Gaston Lake, south of Hillsborough. There are scarcely over twenty of these aborigines living now. Their myths are peculiarly attractive, and although the Kalapuyas were never a warlike people, they maintained their ground in the Willamet valley, western Oregon, for many centuries. As to its morphology, their language is extremely primitive; every noun and every adjective may be changed into a verb, and the verb has such an enormous multitude of forms that its inflection is difficult to grasp. Of higher deities they had none, and an abstraction only, Ayuthlme-i, existed in their stead, a term which corresponds exactly to the wákan of the Sioux, and to our ideas of "miraculous, divine, strange, incomprehensible." The sun was not an object of their worship, as it seems, but occurs in their myths as the *flint-boy*, a personification symbolizing the active, productive power of the rays of the summer sun.

The mountain pool with its weird surroundings is depicted with great ingenuity in the tale. It and the "Forked Mountain" lie fifteen miles west of Forest Grove, northwestern Oregon.

Albert S. Gatschet.

THE AMULET COLLECTION OF PROFESSOR
BELUCCI¹

AN amulet is something which may be worn or carried as a remedy or protection against mischief, or to bring good luck. - A talisman is a figure, more or less magical, cut or engraved under certain superstitious circumstances, usually having reference to holy things, and to which wonderful or supernatural powers are ascribed. It is believed to give the wearer certain advantages, such as preservation against accident, disease, the evil eye, etc., or to render him invulnerable in battle. Both amulet and talisman have beneficial effects only upon the wearer. Charms, on the other hand, may enable the wearer to obtain a power over others for good or for evil. A charm operates as a spell, an enchantment. It exerts an occult influence, and works by a secret power. It may subdue opposition or gain the affections. It may consist of a material thing, or of words or characters written or spoken. It may be an act which, though insignificant in itself, becomes of importance when performed at a given time or place, or under particular circumstances. Some objects may combine the qualities of amulets, talismans, and charms.

The principal evils against which amulets and talismans are a protection are lightning, fire, disease, shipwreck, drowning, ill-luck, the evil eye, etc.

Prof. Joseph Belucci, of Perugia, Italy, driving with Desor, the celebrated Swiss archæologist, the latter was led to remark that cab-drivers fastened to their whips pieces of badger-skin, and Belucci, inquiring into the reason of this practice, was answered by the coachmen that it was an amulet which brought good luck to the carriage and horses, and guarded them from disease and danger. He resolved to investigate the extent to which similar beliefs prevailed among the Italian people. The result of his efforts was the formation of a collection which, as exhibited at the Paris Exposition, numbered four hundred and twelve specimens. This success shows what may be accomplished by the labors of one individual. If it be considered how difficult it would be among our people to obtain, either by gift or purchase, a madstone, or the horse-chestnut which a man may have carried in his pocket for years, it will be perceived what such a gathering implies. The same persistent efforts employed in America in connection with the myths, legends, and folk-lore of North American Indians would suffice to found a collection quite as unique as important.

¹ Abstract of paper read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890, by Thomas Wilson, Esq., of Washington, D. C.

The paper then described the collection, indicating in a manner more or less full the object employed, the manipulation required, and the particular virtue ascribed thereto. The space at command permits nothing more than a list of these.

1. Protection against lightning, thirty-two objects, — the *pierre de tonnerre*, or *pierre de foudre* (thunder stones or lightning stones). Polished stone hatchets, sometimes called celts. Arrow or spear heads or bits of stone, or material corresponding to them, fifty-one objects. Flint, shark's tooth. (Some of these were drilled for suspension as pendants, but the most are mounted in silver and provided with a ring for suspension.)

2. Against the bite of serpents or venomous reptiles, and counteracting any evil effect when bitten, fourteen objects. Serpentine or kindred material, some in form of polished stone hatchets, but principally natural pebbles, with hole for suspension.

3. Against venoms in general, bites of any animal, particularly *Locosides*, six objects. Rhinoceros claw in silver, pepperwood.

4. Against all venom, — *pierre de crapaud* (frog stone). These are natural formations found on the seashore.

5. For protection against or cure for nephritic or kidney diseases, seventeen objects. Nephrite, called *pierre nephritique*, or *du flanc* (reins), or some of its kindred material. Saussurite, jasper.

6. Against the evil eye and fascination, one hundred and forty-nine. Principally crystal or coral objects; heart-shaped, ithyphallic, thumb-like, eye-shaped, or, if of agate, with rings resembling an eye, etc. But it also includes teeth, horn, cock's foot, mole's foot, imitation toads or frogs, etc., made in silver or lead.

7. Against sorcery, thirty-nine objects. Amber, minerals drilled for suspension, usually flat, badger skin or bone, etc.

8. To arrest the flow of blood, twenty-eight objects. Bloodstone, red jasper, agate, or carnelian.

9. Against intestinal worms in children, forty-nine objects. Madrepore, fossils, or *pierres étoilées*.

10. Against hail and tempest, two objects. An oval bead of alabaster and a bronze medal of the cross of Saint Benoit.

11. Against toothache and vertigo, six objects. *Dentalium Elephantinum*.

12. Against hemorrhoids, five objects. Rhinoceros claw.

13. Against the bite of any animal, one object. Wood of pepper-tree from Egypt.

14. Against snake-bites, one object. The dried skin of a snake.

15. Against grief, one object. Garnet, frequently worn by widows as a brooch.

16. Against epilepsy, one object. A bit of human cranium.

17. Against hydrophobia, four objects. A dog's tooth and a wolf's tooth.
18. Against robbers, one object. Bronze medal of Saint Benoit.
19. Against shipwreck and drowning, one object. Silver medal of Saint George.
20. Against apoplexy, one object. Bronze medal of St. Andrea Avellino.
21. Protection of sheep against the disease *cacherie palustrie* (Ital. *goglio*), one object.
22. Against demoniac temptations, one object. Bronze medal of Saint Anastasia.
23. Protection of animals against disease, one object. Bronze medal of Saint Anthony.
24. Against puerperal fever, two objects. Ivory plaque.
25. Protection of infants against falls, fits, convulsions, eight objects. Including bronze and silver keys blessed by the Pope.
26. For good luck, especially in love, two objects. Orchis bulb, Brazil nut.
27. Good luck to hunters and gamesters, one object. Lizard with split tail.
28. Preservative of eyesight, ten objects. Including *pierres de hirondelles*, or swallow stones, — small pebbles found in the nests of swallows, credited with power to restore the eyes of their young when destroyed.
29. Aids in secretion of milk, thirty-four objects. *Pierres du lait*, including glass ball of milky color, milky agate, white madrepore, mother of pearl, etc.
30. To dry up milk, two objects. Fragments of polyporus and of cork.
31. To cure gravel, one object. Snail shell.
32. To cure headache. Swallow stones (same as 28).
33. To cure fever, six objects. Snail shell.
34. To cure erysipelas, two objects. Old silver coins.
35. To cure warts, four objects. Byzantine coins, called *scifato*.
36. Aids in dentition of infants, five objects. Pig's tooth, bone.
37. Aids to menstruation, two objects. Red coral, wrought and mounted.
38. To aid parturition, — *pietra gravida*. (These are concretionary, argillaceous limonite, in form of a hollow globe or ball, containing small detached pieces, believed to be the offspring of the stones. They are kept in a sachet, or drilled for suspension, and are in the beginning attached to the left arm, and during accouchment to the left thigh.)

Thomas Wilson.

POPULAR NAMES OF AMERICAN PLANTS.

At a meeting of the Boston Association of the American Folk-Lore Society, May 15, 1890, a paper with the title above printed was contributed by Mrs. F. D. Bergen, who is desirous of completing a collection of such names. Observations on the subject under discussion were also offered by Rev. Silvanus Hayward, who subsequently put his remarks into the form of the letter printed below. The interest and value of a good collection of popular plant-names is obvious, and it is very desirable that persons who may be able and willing to contribute should send their material to Mrs. Bergen, Cambridge, Mass., or to the Editor of this Journal.

GLOBE VILLAGE, MASS., *June 21, 1890.*

My home was in the small town of Gilsum, New Hampshire, in the southwest part of the State, adjoining Keene. You can find a history of that town in the University Library, or the Boston Public Library. The special names of plants came mostly from my grandmother, born in North Bridgewater, but removing in childhood to Cummington, Mass. A few came from Connecticut, my aunt, with whom I was brought up, being from Glastonbury, or rather her parents coming from there. Some, also, are from my father, whose parents came from Mendon, Mass. In all probability, most of whatever might be called folk-lore of any kind, in my memory, came from Bridgewater originally. I have taken pains to run through the Botany hastily, and inclose a list of the names familiar to my childhood which are not found in the *recent* edition of Gray's "Manual." Several of them may be found in Wood, especially in the older editions. My knowledge of botany is not more than a thin smattering, having never had an hour's instruction, and being too busy always in other directions to make any thorough study of the subject. You will remember that Bryant, who came from Cummington, calls the *Hepatica triloba* the Wind Flower. So we called it, but also Liverwort, and my father always said "noble Liverwort." *Anemone Virginiana* was Thimble Weed, as also probably some other species. The only Buttercup we then knew, which I think must be the only *conspicuous* species that grew there, we called *Yellow Daisy*, being *Ranunculus acris*. *Thalictrum polygamum* (formerly Cornuti) my father called *King of the Meadow*. *Aquilegia* we always called *Honeysuckle*. *Actæa alba* was *Cohush*. *Nuphar advena* was *Bullhead Lily*,—merely a local name, I suspect. *Silene armeria* had only the name *Sweet Susan*; never Sweet William, as Gray has it, for this name was reserved exclusively for *Dianthus barbatus*. *Lychnis chalcedonica*

(which I do not find in Gray) was *London Pride*. *Spergula arvensis* was very fittingly named *Pink Weed*. When children, we knew *Nigella damascena* only as *Lady in the Green*; afterwards Love in a Mist, and Devil in the Bush, from what locality I do not know. *Impatiens fulva* was called *Sullendine*, doubtless a corruption of *Celandine*, to which the plant bears scarcely the slightest resemblance. We had no other name than *Whistle Wood* for *Acer Pennsylvanicum*, — a name for which I can guess no reason, as we always made whistles from Basswood. *Polygala pauciflora* I did not know in childhood; but when I first met it in Francestown, N. H., it was there called *Baby-feet*, the reason of which is obvious. Our name for *Mitella diphylla* was *Coolwort*. *Sedum telephium* we knew correctly as *Houseleek*; but in other places in New Hampshire I have found it called *Blow-leaf*, also *Aaron's Rod*, both for obvious reasons. *Prickly Cucumber* was our only name for *Echinocystis lobata*. *Aralia hispida* was *Dwarf Elder*. *A. racemosa* we generally called by the correct name, *Spikenard*, but we pronounced it with short *i*, as if *Spicknard*, and my grandmother called it always *Pettymorrel*. A family visiting us from Maine called it *Life of Man*, and I have met the same name elsewhere since then. *Epilobium angustifolium* we only knew by the name our grandmother taught us, *Wickup*. *Cornus Canadensis* was *Pudding Berry*; *Viburnum lantanoides*, *Witch Hopple*; *Bidens frondosa*, *Cuckle*; *Gnaphalium*, *Mouse-ear*; *Nabalus* and *Lactuca*, *Milkweed*; and *Azalea nudiflora*, *Election Pink*, because in bloom at the old-time "election," when the governor took his seat in June. Grandmother called *Monotropa uniflora* *Convulsion Root*. *Carpenter Weed* was our only name for *Brunella vulgaris*. We had in the garden a tuft of what I think was *Phlox maculata*, which we always called *Litchnidia*. *Gentiana Andrewsii* my father called *Belmony*. *Asarum Canadense* was *Snakeroot*; father said, "*Colt's-foot Snake-root*." Our only name for *Polygonum Persicaria* was *Heart's-ease*. *P. Hydropiper* was *Smartweed*, and *P. sagittata*, *Scratch-grass*. Several vines of the same genus we knew only as *Wild Bean*, evidently from the form of the leaves.

Amaratus retroflexus we called *Abraham's Cabbage*; *Circæa Lutetiana*, *Water Nettle*; and *Taxus Canadensis*, *Juniper*. In South Berwick, Maine, and I think some other places, I found *Juniper* used for *Larix Americana*. Mrs. Hayward, who came from Middleborough, Mass., when I spoke of *Milkweed*, always understood *Asclepias*, which I was taught to call *Silkweed*. The numerous shrub *Salices* we called *Pussy Willows*, as doubtless most children everywhere. One species was *Sage Willow*, because of its sage-like leaves. *Arisæma triphyllum* was always *Dragon Root*, or *Lady in a Chaise*. The name *He-loll*, as it was pronounced, and as I always thought of it till the

other evening, when you suggested *Heal-all*, was applied particularly to *Clintonia borealis*, but also to all plants with similar leaves, as *Cypripedium acaule* and others. *Trillium erectum* we called *Squaw Root* only; but my grandmother would sometimes call it Bă-ă-th Root, as nearly as I can represent it, unquestionably a broad pronunciation for Birth Root. My father used to gather the early plants for greens, and called them *Benjamins*. All ferns we knew as *Brakes*, and the common pasture brake we called Polypod, probably an *Asplenium*. *Pteris aquilina* was *Hog Brake*, probably because of the mucilaginous roots which the hogs eagerly sought for. *Gaultheria procumbens* seems to have an almost endless variety of epithets, the origin of which it would be difficult to trace, I think. Boxberry was the name that came from Bridgewater or Cummington, though we also knew the name *Checkerberry*. My daughter tells me that her cousins and other young people at Gilsum now call the young shoots *Pippius*, though I never heard it formerly. In South Berwick, Me., and many other places, the berries are called *Ivory Plums*, and the young shoots *Ivory*, often contracted to *Ivy*. A very rough, coarse, rank-growing weed in the swamps, which I think now was some kind of *Aster*, grandmother called *Scabish*; and one of the frequent *Asters* around rocks and the edges of thickets, with purple-white flowers, as I remember, she called simply *Fall-weed*. *Euphorbia marginata*, cultivated in flower-gardens is called *Snow on the Mountain*, — not a local name, I think. The various thalloid plants which we could peel off the rocks or logs we called *Lungwort*, which I notice Gray calls Liverworts in the new edition. *Equisetum arvense* was called *Devil's Guts*, that is, the *fertile* stems, the name coming, I think, from Connecticut. One more I hesitate a little about giving, but it is a very apt illustration of how names are formed. *Streptopus roseus* I learned to call Scoot-berry long before I understood why it was so called. The sweetish berries were quite eagerly eaten by boys, always acting as physic, and as the diarrhoea was locally called "the scoots," the plant at once received the name. Whether it still survives I doubt; but if a family of boys had gone out and established homes on farms in different parts of the country, such a name would be likely to have received extensive currency. I cannot tell the exact locality where *Cichorium Intybus* was called *Blue Dandelions*, but think it was in the southern part of New Hampshire.

Could I go back to the old deserted farm, and there meet the old family circle, now almost entirely passed to "the beyond," I have no doubt many more names would recur to my memory, but this is the best I can just now furnish. I will try to so keep the subject in mind that, if any names incidentally come to recollection, they may be preserved for your use. The spelling has been simply to repre-

sent the idea I received of it when a boy. Some may be entirely incorrect, as the one for Clintonia.

Any aid I can render in your researches in this or any other direction will be gladly given at any time.

Very truly yours,

Silvanus Hayward.

In this connection may be mentioned examples of Onondaga Plant-Names, given in an article contributed by Rev. W. M. Beauchamp, D. D., to the "Daily Journal," Syracuse, N. Y., April 13, 1891. The following are some of the appellations mentioned, the names being here given only in translation. *Yellow Cowslip* (*Caltha palustris*), is called "It opens the swamp," a title referring to its character as an early spring flower. *Yellow Lady's Slipper* (*Cypripedium pubescens*), "Whippoorwill Shoe." *May Apple* (*Podophyllum peltatum*), "Soft Fruit." *Poison Ivy* (*Rhus toxicodendron*), "Stick that makes you sore." (Strange to say, the common Virginia creeper has no separate designation.) *Soft Maple*, "Red flower." *Milkweed* (*Asclepias*), "Milk that sticks to the Fingers." The Violet is known as "Heads entangled," in allusion to the habit of interlocking and afterwards separating the heads in a childish game. *Slippery Elm*, "It slips," the bark being peeled at a time when it parts easily, for making canoes. *Witch Hazel* (*Hamamelis Virginica*), "Spotted stick." *Sassafras*, "Smelling stick." *Wild grape*, "Long vine," the cultivated variety being termed "Big grapes." *Thistle*, "Something which pricks;" varieties distinguished as in the last case. The berries are named from their shapes, as "Cap" (Raspberry), "Big Cap" (Thimble-berry), "Long Berry" (Blackberry), "Growing where the ground is burned," that is, on dry knolls (Strawberry). *Jack-in-the-pulpit* (*Arisæma triphyllum*), "Indian Cradle" (pappoose with the hood drawn over the head). *Squirrel Corn* (*Dicentra Canadensis*), "Ghost Corn," that is, food for spirits (the tubers being subterranean).

TOPICS FOR COLLECTION OF FOLK-LORE.

PART I. *a.* ANIMAL AND PLANT LORE.—*b.* MISCELLANEOUS SUPERSTITIONS.
BY FANNY D. BERGEN.

PART II. *a.* CUSTOMS.—*b.* GAMES.—*c.* LITERATURE. BY WM. W. NEWELL.

PART I.

AN experience of eight years in collecting folk-lore has taught me, among other things, the difficulty of calling to mind, at moments when they are most needed, the various subjects about which questions should be asked. I therefore submit the classification which I have adopted in arranging my own material.¹ In order to make clear the scope of the headings, illustrations of characteristic superstitions or practices are inserted. Any system that can be proposed will upon trial prove somewhat arbitrary; still some kind of working classification is necessary.

I. ANIMAL AND PLANT LORE.

1. *Animal and plant weather-lore.*

E. g., A cat washing her face is a sign of rain. If an ox licks its forefoot, under its "dew-claw," it is a sign of a storm. When the corn-husks are thick, it is a sign of a cold winter coming. Leaves on the trees blowing, so as to show their under sides, sign of rain.

2. *Rhymes or incantations addressed to animals.*

E. g., The familiar rhymes to the lady-bug, or those to cause the grasshopper to spit. Saying "Mumbly-up" repeatedly over an ant-hill will summon the ants to the surface. Then saying "Mumbly-down" will send them back again.

3. *Popular names of animals and of plants*, especially those not mentioned in works on Zoölogy and Botany.

E. g., Snake-feeder for dragon-fly, "ground-pup" or "ground-dog" for the common spotted salamander, jewel-weed, slipper-weed, lady's eardrop, lady's pocket, touch-me-not, for *Impatiens*, "crow-victuals" for *Leonurus*, witches' money-bags for *Sedum telephium*.

4. *The uses of animals and plants in folk-medicine.*

E. g., Oil tried out of angle-worms, by exposure to the sun, will cure rheumatism. A bee-sting may be cured by rubbing it with any three different kinds of leaves. Saffron tea will cure jaundice.²

¹ My own collection embraces material drawn from various portions of the United States and Canada, from English-speaking people of whatever nationality or heredity.

² See, also, the writer's article on Animal and Plant Lore, *Popular Science Monthly*, June, 1890.

5. *Omens¹ derived from human beings, animals, or plants.*

E. g., It is unlucky to meet a cross-eyed person. To carry the hand of a dead friend will bring prosperity. The great toe will keep off disease. The toe of an enemy will "conjure" enemies. The bad influences from one who has the evil eye may be averted by sticking an awl in his footprints. The fisherman who meets a lone crow will have no luck. A male cat coming to a house and making friends is a sign of good luck, but the coming of a female cat indicates bad luck. A skunk coming about the house foretells a new courtship. If a cow comes up to the house and licks one of the windows it indicates the approaching death of some one of the family. Don't kill a "lizard" (salamander) or you'll die within the year. The seventeen-year locust has a W on its wings, and foretells war. Peacock feathers about the house are ill-omened and bring disaster. At a wedding, if a spider drop on the bride or on anything that she is carrying, it foretells good luck. A crowing hen is ill-omened, and in many places is killed to avert threatened disaster. Notice the first butterfly that you see in the spring, for you'll have a garment of the same color as the prevailing hue of the insect. If a rabbit crosses the road in front of you it will bring bad luck, unless the ill omen is averted by making a cross in the dirt of the road with the foot and spitting in the cross. When going on a visit, if you meet a pig in the road it is a sign that your visit will be unwelcome. If friends, on one's leaving home, stick a bit of live-for-ever in the ground, it will indicate the fortune of the absent one. If he prospers it flourishes, if not it will wither or die. It is unlucky to keep or cultivate "Wandering Jew" (*Tradescantia*).

6. *Imaginary chemical and physical effects of animal and vegetable substances.²*

E. g., Soap can only be made to "come" satisfactorily by stirring it with an ash stick.

7. *Sacred animals and plants.*

E. g., The ass is a sacred animal, because once ridden by Christ, and it has ever since that time borne on its back a saddle-shaped mark. The leaves of the aspen quiver because it stood on Mount Calvary at the time of the Crucifixion, or because it is the tree on which Judas hanged himself.

8. *Miscellaneous animal and plant lore.*

E. g., Snakes will not crawl over ash-wood. If a snapping turtle bite you, he will not let go until it thunders.

¹ All omens are popularly known, and must be asked after, as "signs."

² This class overlaps the preceding one, and there is much witchcraft implied in both classes.

9. *Superstitions regarding human hair, teeth, nails, excreta, etc.*¹

E. g., The combings of the hair must not be thrown away, but burned. If they were thrown away, birds might get them and cause headaches for the owner of the combings; or the birds might carry the hair to hell, making it necessary to take a trip thither for its recovery. You must n't cut the nails on Friday, or the Devil will get them and make a comb of them to comb your hair with. The placenta of the human mother, after delivery, must be burned, not thrown away; otherwise the mother will not recover promptly.

10. *Saliva charms and superstitions concerning saliva of men and of animals.*

E. g., Moistening the eyes with saliva, especially fasting saliva, will relieve inflammation in them. If wood will not split, spit on it. If a bird flies into the house, it is an omen of death. As a charm to ward off the omen, spit on the floor, draw a circle around the saliva, then walk around the circle, with the back turned, and spit a second time. Making the sign of the cross under the knee with the finger moistened with saliva will cure a foot that is "asleep."

II. MISCELLANEOUS SUPERSTITIONS NOT INCLUDED IN ZOÖLOGICAL OR BOTANICAL MYTHOLOGY.

1. *Weather-lore.*

E. g., From twelve till two tells what the day will do.

2. *Moon-lore.*

E. g., Pickle your beef or pork only in "the increase of the moon," that it may not "shrink in the pot."

3. *Withershins.*

E. g., The crank of a churn must be turned, or eggs or cake beaten, always in the same direction, usually "with the sun."

4. *Cures by means of amulets and incantations.*

E. g., Red beads worn around the neck will prevent the nose-bleed. Sty on the eye can be cured by rubbing it with a gold ring.

5. *Omens from dreams.*

E. g., It is unlucky to dream of straw.

6. *Omens from particular days, seasons, etc.*

E. g., It is bad luck to begin any work on Friday.

7. *Omens of visitors.*

E. g., Chairs standing back to back foretell the coming of a visitor.

8. *Money.*

E. g., If one finds money and keeps it through the year, it will bring good luck.

¹ Many of these are of a character such as to render them unsuitable for publication, except in a scientific monograph of the subject.

9. *Death-omens.*

E. g., A ringing (called "death-bell") in the ears is the sign of the approaching death of a dear friend.

10. *Wishing.*

E. g., Wish while holding a lighted match until it goes out, and you will get your wish.

11. *Love and marriage omens.*

E. g., To be married in a brown dress brings the bride good luck.

12. *Love charms and divinations¹ and philters.*

E. g., Name the bed-posts, upon going to bed, after unmarried acquaintances. The post first seen upon awakening represents the one you will marry. Carrying bones of a toad from which the flesh has been eaten by ants will compel the affections of the opposite sex.

13. *Nurses' signs.*

E. g., Some one article of an unborn infant's wardrobe must be left unmade or unbought, or the child may not live.

14. *Omens and conclusions from human features, markings, or other peculiarities.*

E. g., Hazel eyes indicate a pleasant disposition. One born with two crowns (*i. e.*, spots at the upper back part of the head from which the hair radiates) will break bread in two kingdoms.

15. *Wart-cures and causes of warts.*

E. g., Stick a pin into the wart, throw the pin away, and the finder will have a wart, while your own will disappear.

16. *Children's superstitions, superstitious customs, and sayings.**Superstition.*

E. g., Hold a pebble under the tongue while running, and you will not get out of breath.

Custom.

E. g., Count the cracks in the board sidewalk or a board fence while passing along. The spaces between the cracks are said to be "poison."

Saying.

E. g., In making a solemn asseveration, say, "I cross my heart," to give the statement almost the force that would be attached to a statement made by an adult under oath.

Fanny D. Bergen.

¹ Love divinations are very generally known as "projects."

PART II.

I. CUSTOMS.

1. *Customs connected with particular days.*

Christmas in North Carolina is celebrated with noise, firing of guns, etc., and is not a season for presents. — Maskings in the streets, in some places, are still kept up on certain days. — Hallowe'en usages are universally known. — On the eastern shore of Maryland, Shrove Tuesday (Tuesday previous to Lent) is called Pancake Day; in each house are made rich cakes of this description, which serve as the principal part of one meal.

2. *Customs relating to human life, especially birth, courtship, marriage, and death.*

The practice of carrying a baby upstairs before it is taken downstairs. The usages of "bundling" and "sparking." — The "Infare," or reception given to a bride at the house of her father-in-law, as formerly in use in Ohio and other Western States. — The habit of covering the mirror, or inverting pictures, after death. — The manner of proceeding to the grave. — In North Carolina it is customary, a year after the death of any person, to hold a preaching, called "funeral."

3. *Social Customs.*

The gatherings formerly usual, under the names of "bees," "quiltings," "house-raisings," and other assemblies in which the community took part in the labor of an individual.

4. *Table Customs.*

The practice, formerly observed, of consuming everything placed upon one's plate, or, by a diversity of usage, of leaving some portion. — Characteristically local dishes, service, or manners. — In former times, in Ohio, it was common for children to stand at table, being expected to assist in waiting.

5. *Customs of Dress.*

In New England it is still common for women to wear necklaces consisting of gold beads, it being formerly usual to purchase these beads one by one, as a mode of investing savings.

6. *Religious Customs.*

Among the Moravians of Bethlehem, Pa., marriages were formerly, in a measure, determined by lot. — Usages of peculiar sects, as Dunkards, Mennonites, etc.; those of Mormons; of Voodoos, in the Southern States among negroes, a subject concerning which some uncertainty exists; of faith-healers and clairvoyants; in general, local religious practices having peculiar characteristics.

7. *Miscellaneous Customs.*

Customs of work belonging to primitive social conditions, as baking in the old-fashioned brick oven, beating clothes with the paddle

or "pounder" in washing, as now practiced in North Carolina and formerly in Ohio; making beer in the spring from spruce and other twigs; gathering of simples for medical use (query, by the light of the moon?); covering up the fire in order to obtain a light in the morning. — Customs of asseveration and obligation; it is said that in secluded districts in North Carolina a person who has received an insult may cut in his arm a "vengeance-mark" in the form of a cross, requiring the offence to be avenged.

II. GAMES.

1. *Ring-games.*

"Ring round the rosy." — "Oats, pease, beans, and barley grows." (See "Games and Songs of American Children," Harper & Brothers, New York, 1888.)

2. *Games in which stories are acted out.*

The game of "Old Witch," as played by girls, in which children are stolen by a witch and afterwards recovered.

3. *Games of action.*

Tag, with its many varieties. The primitive idea seems to have pursuit by a witch, against whose power the touch of iron was a protection; hence the name, "iron-tag."

4. *Games of gesture.*

Children's games with the fingers and toes. Knee-games and knee-songs.

5. *Games of skill.*

"Tit tat to, three in a row." Often played in the ashes.

6. *Games with implements.*

Old-fashioned games of ball and marbles, with their rules and formulas. — Also here may also be mentioned oracles with dandelion stamens, apple-seeds, etc.

7. *Counting-out rhymes.*

"Eny, meny," etc. A collection has been made by H. Carrington Bolton, "Counting-out Rhymes of Children," New York, D. Appleton & Co., 1888. See "Journal of American Folk-Lore," 1889, p. 33.

8. *The "times" of sports.*

"Marble-time," "hoop-time," etc.

III. SONGS.

1. *Old English ballads.*

Oh who will shoe your feet, my dear,
Or who will glove your hand,
Or who will kiss your red rosy cheeks,
When I'm in the foreign land?

(Fragment from *North Carolina*.)

2. *Colonial ballads.*

3. *Songs of Negroes.*

These present a field for research, both in respect of the words and the music. But it will soon be too late.

4. *Songs of children.*

"I'll give to you a paper of pins,
And that's the way my love begins."

IV. TALES.

1. *Fairy tales.*

There is a story of a hero who comes to the house of a giant, obtains the love of the giant's daughter, is set to perform certain tasks, which are accomplished by the aid of animals, ants, birds, etc., and finally escapes with the maiden. Such tales, not dependent on print, still exist in America, although sparingly.

2. *Animal folk-tales.*

The stories of Uncle Remus, Tales of the Fox, the Bear, etc., were formerly told in English also.

3. *Comedies or jests.*

"Johnny-cake" (*"Journal of American Folk-Lore,"* vol. ii. 1889, p. 60), a tale in which the cake, while warming at the fire, being alarmed at the prospect of being eaten, takes flight, and is vainly pursued by various characters, but finally caught by a fox.

4. *Local legends.*

In a New England town, where certain tracks exist in the rock, it is related that they are the prints of the feet of an Indian demon who was in the habit of descending from his den in the neighboring mountain, in order to carry off maidens. In the West there is a crop of legends connected with the settlement, which have recently grown up about localities. Thus a tree springs up in a certain spot to commemorate the birth of a child, or a rock opens to protect a woman from the pursuit of savages. (See *Legends of Iowa*, *"Journal of American Folk-Lore,"* ii. 287.

5. *Witch-tales and ghost-tales.*

In a Massachusetts town is told a story of a traveller who was drowned by being overtaken by a flood. At the same time, at a distance, a witch was seen to pour water into the river, thus creating a storm.

6. *Narratives.*

Any local stories of a quaint character, or tending to illustrate former times. — Descriptions of the character and conversation of types which are disappearing.

V. RHYMES.

"The twelve days of Christmas," "Monday's child is fair of face."
— In general, any rhymes seeming to possess quaintness or originality, belonging to any of the classes familiar through printed collections of nursery rhymes.

VI. FORMULAS.

"I see the moon, and the moon sees me;
God bless the moon, and God bless me."

When children see the word *Preface*, they repeat a rhyme forming an acrostic. ("Journal of American Folk-Lore," 1891, p. 55.)

VII. RIDDLES.

"Round the house, round the house, drop a white glove in the window." (The snow.) "Four down-hangers, four stiff-standers, two lookers, two crookers, and a whisk-about." (A cow.)

VIII. PROVERBS.

"Them as knows nothin', fears nothin'." "Joy go with you and a good breeze after you." — The collection of original American proverbs and sayings has hitherto been very trifling, yet many exist.

IX. PHRASES.

"A perfect Nimshi." "Everything is all criss-cross." "To be off like a jug-handle." "To feel like a stewed witch."

X. WORDS.

Any rare, quaint, or dialectic words, or words used in unusual senses. For example:—

Culch, Enchouse, Finnicky, Keeping-room, Kerhoot, Kitcaboodle, Mosey, Pernickety, Pudgicky, Spon-image, Wudget, Dust, Hetchel, Faze or Phase, Ree Horse or Rhea Horse, Red-Kaim or Redding-Kaim. (From the *Waste-Basket of Words*, "Journal of American Folk-Lore," 1891, p. 70.)

W. W. Newell.

WASTE-BASKET OF WORDS.

WORDS FROM THE DIALECT OF MARBLEHEAD.

CAUTCH. — Food improperly cooked or otherwise ruined. I think this is the Marblehead pronunciation of *culch*.

CLITCH. — A most expressive word, meaning to stick, to catch. It is not the same as "clutch."

CRIMMY. — Chilly. An old fisherman says: "Ain't it too crimmy to go sailen'?" or, "It's a crimmy night."

CULCH. — This word, when applied to human beings, has a secondary sense of disgust. "He's a mean old culch!" The epithet is the worst which can be used.

FROACH. — A piece of clumsy and imperfect needle-work; what would elsewhere be termed a botch.

GROMMET. — The name given by fishermen to a ring formed by a strand of a rope.

GROUT. — A sour, crabbed wild apple. *Grout ale* is a heavy and thick ale.

GROUTY. — Crabbed, ill-tempered; in this sense universal in New England. Applied to ale, it signifies muddy and thick. Probably derived from the foregoing.

GRUMMET. — A crumb or small piece of bread. A woman says to her child: "Don't let fall no grummets." Derivation from *crummet*, a little crumb.

PIXIE-LATED. — Confused, bewildered (*pixie-led*).

PLANCHMENT. — Ceiling. Now seldom heard. An old woman said: "The roof wets so, I'm afraid the planchment 'll fall." From *planchet*, that is, boarded.

SQUAEL. — To throw stones, to pelt. "Squaël him," that is, throw stones at him. — *Alice Morse Earle*.

PUNNY. — As I walked past a crowd of boys with sleds, who were enjoying that wretched apology for a glorious New England coast, a slide down the slight and short declivity of a city street, — I heard loud shouts from the coasters of "Punny! punny there! punny!" This was their cry of warning to passers-by, who might be in the way of their dangerous sleds. The word is also used as a verb in such sentences as the following: "Let's go out and punny down hill." In other parts of Long Island the word is changed to "*ponny*," or "*ponny*." In Worcester, Mass., in my girlhood, the coast always resounded to the warning cry of "Lilley! lilley!" sometimes prolonged to "Lill-lill-lill-ay-ey." I remember very well the shout of laughter when a little cousin from Alabama, tasting for the first time the joys of coasting, sent up a high shriek of warning: "Watch aout! watch aout!" Providence had no child tongue; her boys shouted in good, plain, grown-up English, "Clear the track!" In Worcester and in Brooklyn, at the present day, sliding or "sledding" down hill is universally

called coasting. The "double-runner" of New England becomes, however, on Long Island, a "bob-sled," or even a "bob."

SNOOP. — This word I have frequently heard in New England, used both as a verb and as a noun. It implies sneaking, spying, prying around. Bartlett says it is from the Dutch *snoopen*, and is peculiar to New York, meaning to steal and eat surreptitiously: thus, "A servant has snooped the cakes." I have, however, often heard the word in Worcester, where there are no resident families of Dutch descent. There it would be said: "They caught him snooping at the door," that is, peeping and listening. In Gloucestershire, England, a *snoup* means an unexpected blow on the head. There is also an old English word *snoke*, to pry out; and *snook* meant to lurk, to lie in ambush. I think my expressive word *snoop* is from *snook*, and not from *snoopen*. — *Alice Morse Earle, Brooklyn, N. Y.*

FOLK-LORE SCRAP-BOOK.

GHOST DANCE AT PINE RIDGE. — An interesting account of the dances near Pine Ridge Agency, South Dakota, is contributed to the "New York Evening Post," April 18, 1891, by Mrs. Z. A. Parker. The accuracy of the description is vouched for by Miss Elaine Goodale, of the Agency. According to this account, the Indians at Pine Ridge began their ghost-dancing about the 20th of June, selecting a beautiful location near the White Clay Creek. The white visitors found "over three hundred tents placed in a circle, with a large pine-tree in the centre, which was covered with strips of cloth of various colors, eagle-feathers, stuffed birds, claws, and horns; all offerings to the Great Spirit." In the centre, about the tree, were gathered the medicine-men, and those who, in visions, had been permitted to hear and see departed friends. The writer observes: —

I think that they wore the ghost-shirt or ghost-dress for the first time that day. I noticed that these were all new, and were worn by about seventy men and forty women. The wife of a man called Return-from-Scout had seen in a vision that the spirits of her friends all wore a similar robe, and on reviving from her trance she called the women together, and they made a great number of the sacred garments. They were of white cotton cloth; the women's dress was cut like their ordinary gowns, — a loose robe with wide, flowing sleeves, painted blue in the neck in the shape of a three-cornered handkerchief; with moon, stars, birds, etc., interspersed with real feathers, painted on the waist and sleeves. While dancing they wound their shawls about their waists, letting them fall to within three inches of the ground, — the fringe at the bottoms. Some wore beautiful brocades, and others costly shawls given them by fathers, brothers, and husbands, who had travelled with Buffalo Bill. In the hair, near the crown, a feather was tied. I noticed an absence of any manner of bead ornaments, and, as I knew their vanity and fondness for them, wondered why it was. Upon

making inquiries, I found that they discarded everything that they could which was made by the white men.

The ghost-shirt for the men was of the same material — shirt and leggings painted in red. Some of the leggings were painted in stripes running up and down, others running around. The shirt around the neck was painted blue, and the whole garment fantastically sprinkled with figures of birds, bow and arrow, sun, moon, stars, and everything which they saw in nature. Down the outside of the sleeve were rows of feathers tied by the quill-ends, and left to fly in the breeze ; also a row around the neck and up and down the outside of the leggings. I noticed that a number had stuffed birds, squirrel-heads, etc., tied in the long hair. The faces of all were painted red, with a black half-moon on the forehead or on one cheek.

As the crowd gathered about the tree, the "High Priest," or master of ceremonies, began his address, giving them directions as to the chant and other matters. After he had spoken for about fifteen minutes they arose and formed in a circle. As nearly as I could count, there were between three and four hundred persons. One stood directly behind another, each with his hands on his neighbor's shoulders. After walking about a few times, chanting "Father, I come!" they stopped marching, but remained in the circle, and sent up the most fearful, heart-piercing wails I ever heard, — crying, moaning, groaning, and shrieking out their grief, and naming over their departed friends and relatives, at the same time taking up handfuls of dust at their feet, washing their hands in it, and throwing it over their heads. Finally, they raised their eyes to heaven, their hands clasped high above their heads, and stood straight and perfectly still, invoking the power of the Great Spirit to allow them to see and talk with their people who had died. This ceremony lasted for about fifteen minutes, when they all sat down where they were, and listened to another address, which I did not understand, but which I afterwards learned was words of encouragement and assurance of the coming of the Messiah.

When they rose again, they enlarged the circle by facing toward the centre, taking hold of hands, and moving around in the manner of school-children in their play of "needle's eye." And now the most intense excitement began. They would go as fast as they could, — their heads moving from side to side, their bodies swaying their arms, with hands gripped tightly in their neighbors', swinging back and forth with all their might. If one more weak or frail came near falling, he would be jerked up and back into position, until tired nature gave way. The ground had been worn and worked by many feet, until the fine, flour-like dust lay light and loose to the depth of two or three inches. The wind, which had increased, would sometimes take it up, enveloping the dancers, and hiding them from view.

In the ring were men, women, and children ; the strong and robust, the weak consumptives, and those near to death's door. They believed that those who were sick would be cured by joining in the dance and losing consciousness. Any one can imagine what this intense excitement, combined

with the dust and fatigue, would do for them. From the beginning they chanted to a monotonous tune the words : —

“ Father, I come !

Mother, I come !

Brother, I come !

Father, give us back our arrows ! ”

As a result of this dance over one hundred persons remained on the ground, lying in an unconscious condition. The dancers then stopped, seating themselves in a circle, and as each person recovered from his swoon he was brought forward and told to relate his experience. The performance was repeated three times a day, accompanied by fasting and ablutions, those who united in the dance being required to bathe every morning.

DANCE AMONG THE IOWAS. — A correspondent of the “New York Tribune,” writing from Guthrie, Oklahoma, January 11, 1891, describes a dance among the Iowas. This tribe had been visited by Sioux runners, and the solemn character of the ceremony seemed to indicate a religious motive similar to the ghost dance. However, in this case, the dancers were made up and moved in a manner to represent the buffalo, bear, ponies, etc. The squaws did not dance, but peeped from the tepees. For five hours the drum was heard, and at the close of the ceremony only three men could make the circle without falling, while at last even these succumbed.

THE “MESSIAH CRAZE.” — Several accounts printed in newspapers correspond to the statement of Lieutenant Phister, elsewhere noticed, that the Messiah was to be found in Nevada. According to a narration attributed to Sitting Bull, since slain, which went the rounds of the press, that chief is represented to have recounted the manner in which a hunting party followed a star, which guided them to a grotto in a mountain wilderness, which opened and revealed to them the deliverer.

Imposture, of course, played a part in the movement. Thus an Indian is said to have arrived in Washington Territory, coming by train, who alleged that he had been brought back to life by the Messiah (“Walla-Walla Journal,” January 9th). The Kiowas are stated to have sent a messenger to Nevada, whither it was supposed the Messiah had fled. This messenger found the person he sought in a small camp, and approached him with great awe, expecting to be recognized and addressed in his own tongue ; but the professed Messiah asked the other, through a Shoshone interpreter, what he desired ; on which the messenger concluded him to be an impostor, especially as he was not shown the dead relatives whom he expected to meet (“Christian Advocate,” St. Louis, Mo., March 18, 1891). In this case the professed Messiah is said to have been a half-breed named Jack Wilson ; but several papers printed descriptions of a Piute named Johnson Sides, living near Reno, Nevada, in which the latter is made to figure as a claimant to the Messiahship, which he altogether denies. The Chippewas, in January, are said to have given up their hostility to the Sioux and joined in the dance, though not believing in the coming of a Messiah (“Herald,” Los Angeles, Cal., January 10, 1891).

Among causes of the movement, much stress is laid on the desire of the medicine-men to retain their waning power. Bishop Hare, of South Dakota, in a public address at Cambridge, Mass., described the whole movement as the last effort of the heathen reactionary party. Miss Elaine Goodale, of Pine Ridge, in an article in the "Independent," New York, has pointed out that only a minority of the Indians at the Pine Ridge Agency took part in the hostile demonstrations, while many of the Christian Indians at the time were engaged in holding services in the church at the Agency, which after the action they converted into a hospital.

A writer in the "News," Des Moines, Iowa, January 17th, gives the following example of Messianic superstition, attributed to the Indians of the Pacific slope :—

"It is remembered now that in 1883 the Sanpoels, a small tribe in what was then Washington Territory, became greatly agitated over the teachings of an old chief who professed to believe that another flood was near at hand. He said that the Great Spirit had commanded him to collect tribute and build an ark that would outride the waves. His great canoe, one hundred and twelve by two hundred and eighty-eight feet, is still to be seen in an unfinished condition near one of the tributaries of the Columbia."

A Mexican merchant, visiting Sandusky, Ohio, is represented as stating that the remains of the Indian population in Mexico, in the neighborhood of the Great Mound at Cholula, are in the habit of holding regular dances, in which they mourn over the past and sing of a coming Messiah. — *Register, Sandusky, Ohio, January 19th.*

MESSIANIC EXCITEMENTS AMONG WHITE AMERICANS. — The "New York Times," November 30, 1890, contains an article giving an interesting summary of recent religious delusions in the United States, which is quite sufficient to prove that a considerable unlettered portion of the white population stands on very nearly the same level as the Indians in respect to liability of being affected by such anticipations ; we extract the following paragraphs :—

It was only in the summer of 1888 that one Patterson, of Tennessee, went around preaching that a wonderful thing was to happen ; and when he thought the times were ripe he declared that the second advent of Christ had come, in the person of A. J. Brown, who had served as Patterson's assistant. These two fanatics secured a large following as they went forth preaching their new doctrine, promising to forgive sins and heal all diseases. It was finally announced that Brown must go up into the mountains and fast for forty days and nights in order that he might be fittingly prepared for the mission intrusted to his hands. He suddenly disappeared, and nothing was seen of him for many days. When the prescribed period had passed, on a Sabbath morning in June, his followers went out toward the hills and suddenly he appeared before them clothed in white, with his hands uplifted. A great shout went up and the people rushed toward him,

falling upon their knees and kissing his feet. Many who were ill declared themselves healed by his touch. So great was the fanaticism of these people that one girl declared she was ready to die to prove her faith, and the non-believers around the town of Soddy, where these things happened, became so fearful that human life would be sacrificed that they sent for the sheriff, at Chattanooga, and it required all his power to compel Patterson and Brown to leave the neighborhood, that quiet might be restored.

A year later, in 1889, occurred that remarkable series of impositions upon the credulity of the colored people, where one man after another proclaimed himself as the Christ, promised miracles, drew crowds of excited men and women from their labors, and created consternation in those portions of the South where their performances were carried on. In one case a man nearly white, who gave his name as Bell, went among the negroes who lived along the Savannah River, and proclaimed himself as the returned Christ, crying out that those who hoped to be saved must give up everything and follow him. Hundreds believed him, left the cotton fields, the sawmills, and the turpentine stills, and followed Bell, obeying his lightest word, and ready to fall down at his feet in worship. So great was the disturbance that the authorities were led to arrest Bell, and when he was taken his followers would have torn his captors to pieces and rescued him had he given the word. He told them to be patient, declaring that an angel would come to him and break his prison doors by night, and that he could not be harmed. As he had some money in his possession he was not held for vagrancy, and although thought not to be in his right mind was soon discharged from custody. He then continued his preaching, followed by even greater crowds than before; announced that the world would come to an end on August 16th; that all white men would then turn black and all black men white, and that he could supply all who wished to ascend on the last day with wings at five dollars a pair.

Bell was finally sent to the insane asylum, but a series of other successors sprang up among the negroes, and met with ready acceptance, the excitements, while they lasted, interfering with the work and business of the region. But particularly remarkable, as occurring among whites, and in a class relatively superior, was the Messianic delusion of Rockport, Ill., a movement which seems to have established a sort of sect.

A very marked example of imposition upon the one side and blind credulity upon the other, the basis being a claim of the visible Christhood in the flesh, is furnished in the career of George J. Schweinfurth, at Rockford, Ill. In the cases above cited, the claimants were obscure and ignorant men, while the dupes were of the lowliest among the freedmen, who were guided only by their emotions, and had no help from culture and education either in themselves or in the community around them. Vastly different was the Rockford delusion, springing up in the most intelligent section of the West, at the behest of the wife of a Congregational minister, who preached that in her own person were the attributes of the risen Lord. It is some sixteen years since Mrs. Dora Beekman advanced this claim, and her followers were at first few in number, but they were strong in faith, and they located their church at Bryan, near Rockford, and went

zealously to work. Mr. Beekman, not believing in the new doctrine, was torn by conflicting doctrines until finally he found relief in insanity and an asylum.

Among the converts finally came Schweinfurth, a young Methodist minister, of pleasing address and appearance and of some mental power. He was soon installed as bishop, and sent forth upon mission labor. After a time, as in the case of Ann Lee, the founder of Shakerism, Mrs. Beekman's claim of immortal life was disproved by her death, and the shrewd bishop stepped into the breach, declaring that the divine spirit had passed from their former leader to himself. The claim was allowed, and to-day he is worshipped by hundreds, not merely as the Christ returned to the flesh, but as the maker and ruler of the earth as well.

The writer gives many examples of similar movements, in some cases leading to self-injury, in others to actual murder. Child sacrifice sometimes appears, as in a case of a negro mother of Springfield, Ohio, on which case, however, timely interference saved the life of the babe.

In 1888, a certain Silas Wilcox, in Missouri, taught the doctrine that the drinking of blood was a cure of disease, and this teaching led to the bleeding of a number of children in order that their elders might be healed. The writer remarks that to give an account of the delusions even of the last two years would far exceed the space at his disposal. That the credulity is not purely religious, but, in the absence of such enthusiasm, extends to the common affairs of life, is shown by the recent case in Oakland, California, when the prophecies of one Mrs. Woodworth that the coast, at a given date, would be swept by a tidal wave, caused many families to abandon their homes, and persons enjoying fair prosperity to sacrifice their property at a price greatly below its actual value.

NOTES AND QUERIES.

STICK DOCTORING.—When the early settlers of the Hudson River came over from Holland, they seem to have brought with them a form of mixed superstition and medicine, called "stick doctoring."

One Dr. Brink practised at Kingston. He is reported as always carrying two little fir twigs, crossed, and a vial of ointment, by some said to be only butter without salt. His system was to pass his finger, covered with his ointment, several times around the affected part of the body, then place his hands crosswise over the place and blow against the cross. He would then mark a cross over the spot, and pass his sticks two or three times over it, muttering something unintelligible, but reported to be the Lord's Prayer repeated backwards. If the injury were caused by a tool or weapon, he always bound it in the same ointment, and hung it on the wall until the wound was healed.

Another case: Dr. Kraus's name still lives among the Fishkill Highlands, . . . the form of treatment being about the same. Although the cure was not always certain, it must have sometimes taken place, to account for the

respect in which these men were held. Members of the most intelligent families of that day — De Windt, Gosman, Schoonmacher, etc. — confess to having called the doctor and seen his cures. Is it a trace of old-time tree-worship, or older sorcery, or modern faith-cure?

Mary H. Skeel, Newburgh, N. Y.

WEATHER LORE. — I would like to add some items of folk-wisdom to Mr. Newell's and Mrs. Bergen's collection of "Weather Lore" (vol. ii. p. 203). In order to make my material useful, I will indicate localities in parentheses. There is no attempt here at classification, except that I confine myself to prognostications derived from animals, birds, fishes, etc.

The braying of a donkey is sign of rain. (Yates Co., N. Y.)

Pigs see the wind. (Long Island.)

When a storm is brewing the cows are uneasy. (Ohio.)

When the clouds are full of water the fish will not bite. (Yates Co., N. Y.)

If the cat washes over one ear there will be a shower. (New York, N. Y.)

If the cat washes both ears many times there will be a flood. (Westchester Co., N. Y.)

If the cat washes the right ear with right paw there will be rain. (New York, N. Y.)

If the cat washes the right ear with the left paw there will be thunder and lightning. (New York, N. Y.)

It is going to be a cold winter if the shells of mussels and clams are unusually thick. (New Jersey.)

So, too, if crab-shells are thick, it is a sign of cold winter coming on. (N. J.)

The closing up of the field-mouse's hole indicates a severe winter. (Yates Co., N. Y.)

When the coons are fatter than usual, a colder winter than usual is due. (Kentucky, also Pennsylvania.)

Bull-frogs croak after dark in dry weather for rain. (Yates Co., N. Y.)

If the wild geese fly south very early in the fall, it indicates a cold wave coming on. (Long Island.)

It is quite a general idea that the goose-bone indicates the temperature in store for us. Some weather-prophets claim to be able to read the goose-bone. Thus, the darker the spots the colder the weather is sure to be. (Conn.) The row of dark spots about the sharp keel of the bone is an unfailing sign.

Thus, I have before me a drawing made from a spring goose. It is darkly shaded about the keel, and the draughtsman says: "If this does n't insure a hard winter, I don't know what does." (Philadelphia.) The spots this year (1890-91) are unusually dark.

L. J. Vance.

FOLK-LORE OF STONE IMPLEMENTS. — Mr. A. F. Chamberlain's citation of a note of mine is so apt that I give the whole account from the "Jesuit Relation of 1668," chapter second. Fathers Fremin, Pierron, and Bruyas

were on their way to the Mohawks in July, 1667, when their Indian escort stopped on the shore of Lake Champlain, about two miles north of Ticonderoga.

"Here we halted, without knowing why, until we observed our savages gathering from the shore pieces of flint, nearly all cut in shape. We did not give this any thought at the time, but afterward learned the mystery, since our Iroquois told us that they never fail to stop at this place to pay homage to a nation of invisible men, who dwell here under the water, and are occupied in preparing flints all but ready for use for passers-by, provided that they in turn meet their obligations by making them an offering of tobacco; if they give much, there comes in return a great abundance of these flints. These watermen go in the canoe like the Iroquois, and when their leader comes to throw himself into the water to enter his palace, he makes such a noise that it fills with terror those who have no knowledge of this great genius and his diminutive men. At the recital of this fable, which our Iroquois gave us very seriously, we asked them why they did not give tobacco to the Great Spirit of heaven also, and to those who dwell with him. Their reply was, that they had no need like those of earth. The occasion for this ridiculous story is the fact that the lake is often swept by severe storms, which cause high waves, particularly in the bay where *Sieur Corlart*, of whom we have spoken, perished; and when the wind comes from across the lake it casts upon the shore quantities of flint ready to strike fire."

It will be remembered that the Mohawks called themselves "Possessors of the Flint," and had a steel and flint for their national sign. Possibly their name for fairies, which I recently gave, *Yah-ko-nen-us-yoks*, or "Stone Throwers," may have come from this story. It will also be recalled that the Mohawks abandoned the worship of *Agreskoué*, their war-god, for that of the Great Spirit but a few years later. To the former they offered human sacrifices at times. The offering of tobacco was usual, and is still retained.

I met with the superstition regarding celts, or deer-skinners, in Montgomery County, N. Y., two years since, where some people regarded them as thunderbolts. The early inhabitants there were from so many lands that I am not sure from what European nation it was there derived.

The Oneidas had a religious veneration for the Oneida Stone, having a tradition that it followed the nation in their removals. It was somewhat cylindrical, weighed over a hundred pounds, and "when it was set up in the crotch of a tree, the people were supposed invincible" (*Mass. Hist. Coll.* vol. v. p. 14). In 1796 the principal chief of the pagan Oneidas "regarded the Oneida Stone as a proper emblem or representation of the divinity whom he worshipped." There are frequent allusions to religious honors paid to unworked stones in early records. The name of the Mohawks, founded on their use of the flint and steel, is one of the incidental proofs of the recent origin of the Iroquois Confederacy.

W. M. Beauchamp.

FOLK REMEDIES. — In a pension claim a witness fixed the date of claimant's disability as follows: "About the 10th January, 1865, he was at my house to get some *first shots* to rub on his knees for rheumatism." As I could find no one who could explain this, I wrote to the witness, receiving this reply: "The first shots is the first run made when stilling, or the first whiskey that is run off when starting." My correspondent says further that there are several persons there (Independence, Mo.), who use this remedy for rheumatism.

The daughter of a physician here was persuaded, while on a visit to Bristol, Tenn., to tie a mole's foot to a string which was hung about her baby's neck while teething. Though laughing at the absurdity, she said that the child never kept her awake a single night.

Another lady here prevented her children's taking the whooping-cough by tying around their necks a "green leather string with nine knots in it." Green, I suppose, refers to the condition, not the color, of the leather.

In this last case I presume the magic lies in the number of the knots rather than the material of the string. But the efficacy of the mole's foot, I imagine, is found in the old doctrine of signatures. Like the incipient tooth, the foot burrows about in the dark.

H. E. Warner.

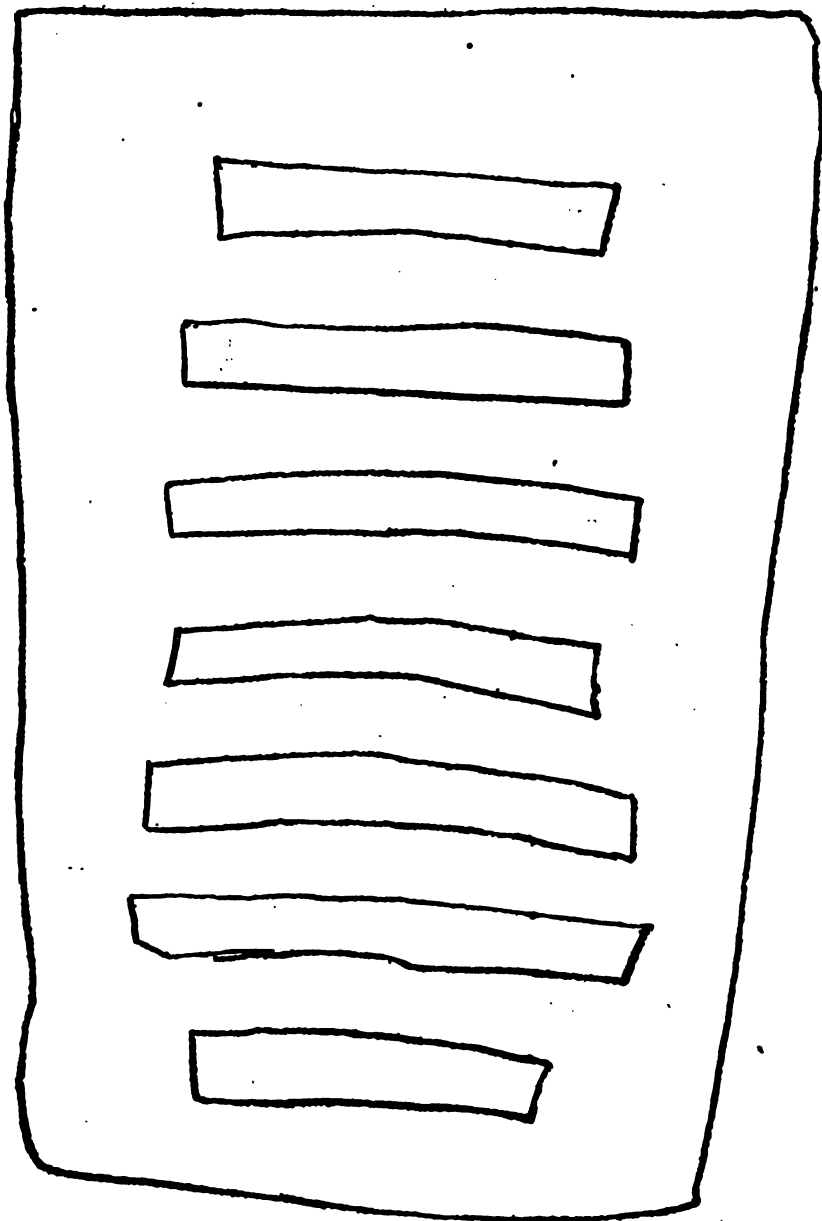
WASHINGTON, D. C.

ALL-FOOLS' DAY IN ITALY. — Mrs. Eustace B. Rogers (*née* Anna North Alexander), writes from Florence, under the date of March 9, 1891, a lively description of a custom evidently allied to All-Fools' Day usages: —

"Last week I noticed groups of giggling, mischievous-looking boys gathered in unusual numbers all over the city; and as a friend and I passed a large group, one little lad sneaked up quietly and pinned onto her dress a slip of bright blue paper cut in a singular fashion, and when we discovered it men, women, and children within a block shouted with glee. It at once occurred to me that this must be the Italian All-Fools' Day, and on inquiry I ascertained that the custom in Florence dates back hundreds of years. The day was *Messa Quaresima*, in French *Mi-Carême*, or Mid-Lent, which fell this year on March 5th. The pinning on to passers-by of papers cut into rudely shaped ladders is all that remains of the ancient and elaborate celebration of *Messa Quaresima*. Formerly, on the first day of Lent, a large puppet of an old, hideous woman was hung up in the Piazza Signoria high in air. This represented Lent, a period thoroughly hated by the people, as in those days it meant no music, no flowers, no bright colors in dress, no recreation, but only rigorous fasting and a condition of things that was thought miserable by the light-hearted, fun-loving Italians. To celebrate the happy arrival of Mid-Lent, great crowds assembled in the Piazza, and a long ladder was placed so that a person could reach the puppet, which was then ceremoniously cut in half, amidst the shouts and cheers of the multitude below eagerly watching. The upper half of Signora Lent dangled ignominiously in mid-air until Easter ended the reign of ashes and sackcloth. The little bits of paper, cut into the shape of ladders, are all that now remains of this curious custom. It is suggested that our English

April-Fool's Day was imported from Italy by some one who saw the day, Mid-Lent, fall on April 1st."

My correspondent incloses a bit of blue paper, of which the following is an exact copy, full size, and which was actually used on the occasion described. The resemblance to a ladder is highly conventional.



On inquiry of Prof. T. F. Crane, an authority on Italian folk-lore, I learn that he is not acquainted with this custom, and that it is not mentioned in Pitrè's "Guiochi Fanciulleschi" (Palermo, 1883), nor in "Spettacoli e Feste" (1881).

The origin of All-Fools' Day has been much discussed. Some Oriental scholars derive it from the *huli* feast among the Hindoos, where a custom of sending people on empty errands prevails. Another writer thinks it dates back to the occasion when Christ was sent to and fro between Herod, Pilate, and Caiphas (Bellingen, 1656). Others have conjectured the custom refers to the rape of the Sabines. The day used to be kept in England on March 25th. John Brand, in his "Observations on the Popular Antiquities of Great Britain," devotes a section in volume one to this custom, which seems to greatly puzzle antiquarians.

H. Carrington Bolton.

POSSIBLE ORIGIN OF A NURSERY RHYME.—It is probable that everybody who will read this paper knows the nursery formula of Peter Piper, which is in full as follows:—

Peter Piper picked a peck of pickled peppers,
A peck of pickled peppers Peter Piper picked;
If Peter Piper picked a peck of pickled peppers,
Where is the peck of pickled peppers Peter Piper picked?

Well, there lived in Naples in the first half of the seventeenth century a learned *protomedicus* and priest named Peter Pipernus, of Benevento. Now Pipernus, reduced to its week-day clothes, is Piper, or the Latin for pepper. This Peter Pepper wrote a book, "De Effectibus Magicis, Libri Sex," now become very rare indeed, which was published by Colligni, at Naples, in 1647. In it the author assumes that all diseases are of diabolical or magic origin, and are to be cured by religious or divine magic,—that is, by means of medicines which have been mixed while pronouncing pious incantations (he calls them such), and carrying sacred "amulets." Of these formulas to cure diseases there are many pages, such as:—

"Hel + Helci + Adonai + Soter + Emanuel + Sabaoth + Agla + Agios + Otheos + Tetragrammatæ + Imago + Sol + Flos + Vitis + Athanatos + Ischyros + Floy + Lapis + Angularis," etc., etc.

The formula of Peter Pepper is given by Mrs. Valentine, if I mistake not, as a cure for the hiccough, and is included among the spells and charms of the nursery, with that of "Robert Rowley" and "Swim, Swam, Swim," etc. What I conclude is briefly that —

If Peter Piper wrote a book of incantations,
And Peter Piper is an incantation,
Was n't Peter Piper number two
Derived from Peter Piper number one?

And when we reflect that the incantations in both cases are for the cure of disorders, the similarity is still more apparent. I conjecture that the nursery rhyme was written by some jesting scholar, who, having read the work on religious magic, imitated its spells by spelling the master's name

in English fashion. In any case the coincidence, if it be no more, is very curious.

It is worth noting in this connection that the original Peter Piper, though a true Catholic, is quite unconsciously heathen at times. Thus he gives us the old Roman Etruscan prescription included as a magical cure by Jacob Grimm (from Marcellus) of applying a live cat to the stomach to ease pain ; and declares that *inter sacra amuleta* are to be included "gold, incense, myrrh, rue, hypericon, and blessed grains," all of which, like the cat, were pre-Christian, and with it are still known as excellent charms and sorceries in Tuscany.

Charles G. Leland.

FLORENCE, October 24, 1890.

"ANGLO-CYMRIC SCORE" (vol. iii. p. 71). — A correspondent furnishes an example of this score as used in Rhode Island : —

Having accidentally come across the number of the Journal for January-March, 1890, I noticed a "counting-out rhyme," which possesses a special interest for me, as being one of my earliest recollections.

This score or enumeration, as used in the Rhode Island village where I first heard it, differs slightly from that given in the Journal, being as follows : —

"Een, teen, teddery, peddery, satter, latter, doe, dommy, an, dick ; een-dick, teen-dick, teddery-dick, peddery-dick, bimpin ; een-bimpin, teen-bimpin, teddery-bimpin, peddery-bimpin, jiggetts."

The above rhyme or jargon was introduced into the school by an English boy, who said that at that time (about 1870) it was the one commonly used in "counting-out" games in Sheffield.

Frank P. Stockbridge.

WASHINGTON, D. C.

FOLK-LORE JOTTINGS FROM ROCKHAVEN, D. C. — An Owl Dialogue, as overheard by a belated colored girl of Fairfax County, Va. : —

He Owl. Who, who, who are you ?

She Owl. Who, who, who are you ?

He Owl. Who, who, who are you ?

Rough-shod, shoe-boot,

Chicken soup so good,

Who cooks for we-all ?

She Owl. Who, who, who are you ?

I cooks for myself ;

You cooks for yourself ;

Who cooks for we-all ?

He Owl. Who, who, who are you ?

She Owl. Who, who, who are you ?

Chorus of Little Owls. Who, who, who are you ?

Down near the Maryland seacoast this summer I learned that the kildeer plover is, or has been, regarded as having some occult relation with the weather. His cry of "Kildee, kildee !" is said to call up the wind ; while to kill him — it was held aforetime — would awaken a violent storm.

There is more variety in District of Columbia phantoms than I had supposed. I bought two old setter "ghosses" with my place near Georgetown, and although they have not been gracious to the newcomer, so that I know nothing of them at first hand, I am well posted by hearsay testimony.

One is, or seems to be, a yellow dog, who hunts by night the half-open valley beyond the screen of woods below the house. It is thought by some to be the spectre of an unlucky negro woman, who broke her neck long time ago by falling out of an apple-tree, now as effectually vanished as her bodily self; though why she should choose to appear in that eccentric and ungodly guise may be one of those secrets which "ghosses" only can tell.

The other is even more preposterous and unaccountable. No one, so far as I know, has been able to identify him (her, it) or explain his origin. But if, passing along the road at dusk, or in faint moonlight, you chance to espy, at the foot of a certain white-shafted old cedar-tree, a dark, shapeless Bundle, by all means have a care of yourself; the Unearthly One is before you. If you draw nearer, it may melt out of vision, as indeed it has done before; but again there is no telling what else it may do.

Perhaps there is some old story behind this, which time has worn away till we have only the ungainly superstition that I record here. This is the more likely from the age of the tree, which appears as a landmark and already a relic of old time in my neighbor's plotted survey dated 1804. Nearly back of it, where a ledge of rock elbows its way out of the hillside, there formerly stood a dwelling, but when, or whose, I have not been able to learn. There is not the least trace of it remaining; only the bare memory. House-site and landmark tree and ghost are all a double bow-shot from me to-night over the open land. Perhaps it is as well. That Bundle would be an awkward guest for a quiet and fairly human study. Probably he is more at home in the outer blackness and marrow-chilling rain.

But if he *should* come, I am forearmed by that expert in the occult and the ghostly who undertakes the concoction of our meals. This is the same witchy maiden who played eavesdropper to the owls. Not every one "kin see ghosses," but she "*kin*." More, she has talked with them, and knows the one golden rule of such converse. Whatever you have to say must be said in one breath. That's the rule with "ghosses." If you so much as gasp, or make the least indrawing through the lips, your slippery companion is gone forever.

You must be careful, also, to say nothing that may hurt his feelings, for "ghosses" are very susceptible. Being once joined and escorted along the road by a dead man, who had become unreasonably bloated in life and even more after death, she mentioned carelessly this personal defect, with no doubt a little African snigger of amusement over the memory. "Laws, Mr. Jones, you jes' certainly did look *big* when you was laid out—te-he!" or something in that way. Whereat the irate supernatural being took to swelling again before her frightened eyes, until his bulk had exceeded all enduring, and he exploded and was gone.

I do not know how much of this, and more that goes with it, is merely individual creation, but am inclined to believe that the traditional element

is much greater. The girl is sane enough, and in matters of moment, so far as tested, fair-dealing and truthful. Probably she would not be above the pleasure of exciting wonder by invention, which every romancer shares with her; but whether the great exploder be a voluntary or involuntary work of fancy, that fancy must have been guided by what she had already heard from her elders. In this way, however explained, the story becomes a folk-lore document from beyond the river.

As to the dog-spirit and the phantom bundle, whatever their origin, I do not learn of them through negro informants. I have rather avoided inquiries in that quarter, being unwilling to plant such notions near home, in minds where they may not exist already.

William H. Babcock.

WASHINGTON, D. C.

THE HOBYAHS: A SCOTCH NURSERY TALE. — When a child, I used to hear the following story told in a Scotch family that came from the vicinity of Perth. Whether the story came with the family I am unable to say. I have spelled the word "Hobyah" as it was pronounced.

The effectiveness of the story lies in a certain sepulchral monotone in rendering the cry of the Hobyah, and his terrible "look me."

S. V. Proudfit.

WASHINGTON, D. C.

Once there was an old man and woman and a little girl, and they all lived in a house made of hempstalks. Now the old man had a little dog named Turpie; and one night the Hobyahs came and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off his tail." So in the morning the old man cut off little dog Turpie's tail.

The next night the Hobyahs came again, and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off one of his legs." So in the morning the old man cut off one of little dog Turpie's legs.

The next night the Hobyahs came again, and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off another of his legs." So in the morning the old man cut off another of little dog Turpie's legs.

The next night the Hobyahs came again and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl." But little dog Turpie barked so that

the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off another of his legs." So in the morning the old man cut off another of little dog Turpie's legs.

The next night the Hobyah's came again and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off another of his legs." So in the morning the old man cut off another of little dog Turpie's legs.

The next night the Hobyahs came again and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off little dog Turpie's head." So in the morning the old man cut off little dog Turpie's head.

The next night the Hobyahs came and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" And when the Hobyahs found that little dog Turpie's head was off they tore down the hempstalks, ate up the old man and woman, and carried the little girl off in a bag.

And when the Hobyahs came to their home they hung up the bag with the little girl in it, and every Hobyah knocked on top of the bag and said, "Look me! look me!" and then they went to sleep until the next night, for the Hobyahs slept in the daytime.

The little girl cried a great deal, and a man with a big dog came that way and heard her crying. When he asked her how she came there and she had told him, he put the dog in the bag and took the little girl to his home.

The next night the Hobyahs took down the bag and knocked on the top of it and said, "Look me! look me!" and when they opened the bag the big dog jumped out and ate them all up; so there are no Hobyahs now.

PIN LORE. — I was talking yesterday with a half Gypsy girl, — her mother was a Spanish Zincala, — when I picked up a pin remarking: —

See a pin and pick it up,
All that day you will have luck;
See a pin and let it lay,
You'll have bad luck all that day.

And added, —

Needles and pins!
Needles and pins!
When a man's married
His trouble begins.

Also,

It is a sin to steal a pin,
It is a greater to steal a tater.

Also, that it brings luck to see a pin with its head towards you, and to pick it up by the head.

To which the Romany added, "If you pass a pin you 'll pass a shilling,"—remarking that it was a common saying. And it sounds like one, but I never heard it before.

Charles G. Leland.

THE DIALECT OF RAILWAY EMPLOYEES. At the annual meeting of the American Folk-Lore Society, November 28, 1890, was read a letter of an amusing character, from Mr. Walter Learned, of New London, Conn., in which the writer, in a humorous strain, called attention to the peculiar speech of brakemen and train hands, especially as developed on the New York, New Haven, and Hartford Railroad. Mr. Learned remarks:—

"From the elision of the vowels, I am inclined to think the dialect allied to the Hebrew tongue, an hypothesis which would be strengthened by its deficiency in grammatical technicalities. Certainly its strong rhythmical tendencies would point it out as belonging to some primitive tongue. As we hear it, it has manifestly been corrupted by English, yet it materially differs from that language, and must clearly have sprung from some other root than the Anglo-Saxon. It is quite un-American in its constant use of the rising inflection. In this particular, and in certain other minor points, it resembles the dialect of the newsboy. The dialects are clearly not the same, however. While some variation may be noted in its use, the general points of resemblance are such that it constitutes a common tongue all over the land, though spoken with various degrees of purity and fluency. It is quite impossible to represent it in the characters of the English alphabet. It is particularly rich in nasal sounds which are foreign to our tongue, and also contains sounds which are only to be found in some of the 'click' dialects of Africa. I have alluded to its rhythmic character. As heard from the lips of some of the venders of refreshments it becomes almost a chant, and has a barbaric sound which suggests that it may be the survival of some early worship. One syllable is usually prolonged and dwelt upon. Thus, near New Haven you hear, '*A-aem n chickn sanditches jelrols n lunchis!*' I have marked the rising inflection. This, I may observe, is invariable at the end of every line. Near Hartford the call is varied to '*Oooranges and kunkahs,*' the first syllable very long, the last two very short. It is curious to observe that while ordinarily in this dialect the vowel sounds are slighted, and the general effect is to shorten a word by omitting several of its syllables, yet the contrary is sometimes observed. Thus Thamesville becomes *Tha-mes-ville*, with the soft 'th.' There is, I think, connected with this dialect some rude sort of music. The intervals are apparently few; I should say that only the minor third and fifth were used."

The writer remarks that, so far as he has been able to discover, the dialect is employed only by railway employees, and that the manner in which it is acquired are attended with a certain degree of mystery. He observes that it had been his privilege to know intimately a brakeman who was a fluent speaker of this dialect, but that the latter never permitted himself

to use the tongue when off duty. From this the writer concludes that facility in the speech can be acquired only by actual service on one of the railways; and he suggests that the philologist who would take a position as a train-boy, for the purpose of acquiring and elucidating the dialect, would be of essential service to the cause of science.

THE COSTUMES OF AFRICA. — Ethnology has up to the present period been mainly an empiric or at the utmost of an inductive character; for the votaries of ethnologic science were compelled at first to make large collections of implements, dress, weapons, and other objects, before they could think of drawing conclusions upon the ethnic peculiarities of the peoples they were investigating. The conclusions then were drawn from the facts by induction, and also in many instances by a sort of comparative method, which, on account of the great difference in space and time of the nations compared, could but in a few cases be depended upon. The large and well arranged collections now existing in the museums of ethnography allows the modern ethnologist to unite the inductive with the deductive method of his science, that is, he has to combine the empiric facts gained by induction with the *psychologic* moments to be found within every person and people, to discover the *instincts* which have produced in mankind the most appropriate, the best-intentioned, and chastest customs and practices, as well as the queerest, oddest, and apparently nonsensical habits or manners of acting. Ethnology is a science in which we cannot make any experiments as in natural science; this deficiency has to be supplied by something else, and this is the study of the psychology of nations, and of the human individual.

This is the new departure proposed for ethnology by Dr. Heinrich Schurtz, the historiographer of the *throwing-knife* in Central Africa (see Schmeltz's "Archiv"), and developed in the preface to his recent work, "Outline of a Philosophy of Costume, with special regard to the Negro Race," Stuttgart, J. G. Cotta, 1891, 8°, pp. 147 (ten illustrations). The "Outline," he says, is intended to exemplify my deductive method in the domain of ethnology in order to show, by the specialty of *costume*, how the inductive method should be combined with the deductive in obtaining results of permanent value.

To discover the origin of costume and dress is a matter connected with many difficulties, for at the present time there are but few pieces of wardrobe that serve their original purpose. Some were enlarged for motives of modesty or of coquetry, others enlarged or reduced to meet the exigencies of temperature. Nakedness sometimes becomes a token of subjection; complete covering of nobility and high birth. The special features of African dress are very interesting reading. White is the color of mourning with some nations; shells of ostrich-eggs strung up like beads are worn by women of the Herero; black articles are preferred to any others for wearing, especially by the people on the Cameroon and the Kassai.

It is the opinion of the author that modesty is the primary cause of the development of costume, and that a close connection exists between costume and difference in sex. All important changes in sexual life are made

recognizable by a change of costume. The sense of modesty is a necessary consequence of the social evolution of human beings, and costume is the outward sign of this feeling, being the sign accompanying sexual monopoly, or, as we call it, the married state.

To readers who have a desire to acquaint themselves with costumes that seem to us most absurd and even unthinkable, Schurtz's book will be a mine of information; but its main value lies in the philosophic method that has inspired it.

A. S. Gatschet.

GREEK FOLK-LORE CONCERNING THE MOON. — One of the most fascinating portions of folk-lore study is the consideration of the beliefs and superstitions concerning the earth's satellite, and of the numerous deities presiding over its daily and monthly course. Some of the most *antique* ideas of popular speculation that exist among men are still surviving in this field, and we all know, for instance, how difficult it is to eradicate the inveterate but false conception of the country people that the lunar changes have an influence upon the weather. By some, the fanciful rules contained in old calendars about planting, tilling, or grafting at the new or full moon are still believed in as gospel truth. In W. H. Roscher's series on mythologic subjects of ancient Greece, the fourth volume deals with Greek moon-lore exclusively, its contents being based on profound and repeated perusals of the ancient authorities.¹ In all mythologies there is a natural and obvious relation between sun and moon, and thus the story of the love or disdain of the one to the other is repeated in Greece, also, in manifold shapes and myths. The deities and heroes representing the two celestial bodies are numerous, but they always represent the same God with attributes which may differ to some extent. Thus Selene is called also Mêne, Phœbe, Maira, and Ægle. Roscher gives his reasons why the older deities Artemis and Hecate have to be considered as lunar goddesses as well, and that Hera and Aphrodite appear at times in the same quality, though their real office differs from that of Selene. The Greeks regarded the moon as female only, but among Italic nations he appears sometimes as a male (*Deus Lunus*). The heroines with whom moon-myths are embodied are Europa, Pasiphaë, Antiope, Telephassa, Procris, Kallisto, Atalante, Iphigenia, Kirke, Medea, and what not. The relations existing between sun and moon have been immortalized in the stories of Pan and Selene, Endymion and Selene, Apollon and Artemis, Minos and Pasiphaë, Zeus and Selene. During lunar eclipses, the Greek people was accustomed to shout with noise and to strike metal vases, a performance which forcibly reminds us of the practice of our Indians to shoot guns and whip their dogs in order to scare off by the noise the monster which is eating up the moon. The conception of these goddesses as huntresses was founded on more than one fact, as the author ingeniously points out; the moon is constantly *in motion* when passing through the immense area of the starry heavens after the game forming

¹ Wilh. Heinr. Roscher: *Ueber Selene und Verwandtes*. Mit einem Anhang von N. G. Politis über die bei den Neugriechen vorhandenen Vorstellungen vom Monde. Illustr. Leipzig, Teubner, 1890. Octavo, pp. 202.

part of the Zodiac. The ancients were in the habit of hunting at night, especially by moonlight; the moon is often seen tarrying near mountain peaks; its rays were compared to the arrows or lancets of the hunter; the celestial dog Sirius was considered as the hunter-dog of Orion or Artemis. The moon, as the most powerful demon of night, had a paramount influence on magic, and hence was regarded as the protector of sorcerers of both sexes, the remedial or sorcerer's herbs being gathered during certain moonlit nights. The moon was supposed to be a protector of health not only, but also a producer of various distempers, as epilepsy, mania, headache, eyesores, etc., which it was also in its power to cure. When the moon increases, the growth of plants and animals is thereby favored and promoted; sowing and planting has therefore to be brought to an end before the moon is full, and wool, hair, and warts have to be cut before the new moon. Dewfall is also produced by the moon.

A. S. Gatschet.

RECORD OF AMERICAN FOLK-LORE.

NATIVE RACES.

NORTH PACIFIC COAST.—Mr. Adrian Jacobsen has contributed to the "Ausland" (1890, Nos. 14, 15, 18, 22, 50) a series of traditions collected on various points on the North Pacific coast. The first two papers treat of the secret societies of the Indians, of their privileges, and of the traditions referring to their origin. Among the later papers, those referring to the Bella Coola claim the greatest interest, as the author is best acquainted with this group of people. Among others, we find in the collection a version of the magic flight, the ascent to heaven by means of a chain of arrows, the tradition of the origin of the secret societies of the Nootka (in No. 22). Most of the traditions contained in the last number, and ascribed to Rivers Inlet, belong properly to Bella Coola. The Gani-Killoko (Kanigylak) tradition, No. II., which is ascribed to Bella-Bella, belongs properly to the north point of Vancouver Island.

Mr. James Deans continues to give, in his communications to the "American Antiquarian" and to the "Journal of American Folk-Lore," notes of his interesting collection of tales, traditions, and customs of the Haida and their neighbors. The January and March numbers of the "American Antiquarian" contain two stories of shamanistic rites and traditions. The story of the shaman "Belus," as rendered by Mr. Deans, is certainly not free from European influence, although it seems that the moral element appearing in this tale does not point *a priori* to a foreign source. This element is by no means absent in undoubtedly uncontaminated aboriginal lore. In the same journal, Dr. E. Guernsey gives some very brief abstracts of well-known Tlingit tales.

The United States National Museum has published a profusely illustrated work by Ensign Albert P. Niblack, U. S. Navy, on the Coast Indians of Southern Alaska and Northern British Columbia, which is mainly devoted

to a description of the arts and industries of the Indians of Southern Alaska. It contains a few scattered notes on subjects connected with folk-lore, which are mainly confined to the last pages of the book. Among the authorities used, we miss Krause's important work, "*Die Tlinkit-Indianer*," which, on account of the author's thorough use of the literature and his acute observation, must always be considered a standard work. The Sixth Report on the Indians of Northwestern Canada to the British Association for the Advancement of Science contains descriptions of the Songish (Lkufigen), Nootka, Kwakiutl, and Shushwap. The industries of these tribes are only briefly alluded to, the descriptions referring mainly to the details of social organization, customs, and current beliefs, religion and shamanism and secret societies. The last named are treated in particular detail, and a series of songs sung at the celebration of festivals of the secret societies of the Kwakiutl is given. We find, also, songs of a number of other tribes. The report contains only incidental references to the mythologies of the tribes treated. The latter half of the report is devoted to linguistics.

MODOC. — Mr. Albert S. Gatschet tells us ("*Am. Ur-Quell*," 1891, p. 1) a curious myth of the tornado and the weasel, to which he adds an ingenious interpretation of the same. The tornado is represented as a monster with a big belly, which is eventually torn by the weasel, and proves to be filled with bones, — the stones, dust, and leaves carried away by the storm.

CALIFORNIA. — Mr. James Mooney obtained some interesting notes on the Cosumnes tribes of California from Col. Z. A. Rice ("*American Anthropologist*," 1890, p. 259). Among other remarks we find a brief description of a dance, and the statement that, as a final resort in illness, prayers were offered to the sun, which seemed to be their principal deity. The women had a ceremony somewhat resembling the sun-dance of the Upper Missouri tribes. The petitioner took her position at daybreak, sitting upon the ground, with eyes intently fixed upon the sun, and tears streaming down her cheeks. She continued to send up prayers and lamentations all day, turning her body with the sun until it sank.

KIOWA. — Mr. Albert S. Gatschet has published a creation myth of the Kiowa, which seems to be of great importance in a comparative study of American myths ("*Ausland*," 1890, No. 46). The myth opens with a visit of a girl to heaven, where she married the sun, and later on tried to let herself down to the earth by means of a long rope. The rope proves to be too short, and she is killed by her husband while hanging in the air. She falls, and her son feeds on her body. He is eventually adopted and reared by the spider, and becomes the ancestor of the Kaiowe.

ARRAPAHOE. — F. J. Pajeken has contributed some notes on the religious ideas of the Arrapahoes to the "*Ausland*" (1890, No. 51). The remarks of the author are rather superficial, and do not bring out any points of greater importance except some curious notions; for instance, the idea that the soul of a strangled person cannot leave the body, because it cannot reach

the mouth, through which it must pass. The idea that the soul after death lives exactly under the same conditions which prevailed at the time of the death of the person seems to be very strongly developed.

CANADIAN ALGONQUIN AND MENOMONI. — Mr. A. F. Chamberlain gives a brief account of the Indians of Baptiste Lake, which embraces some notes on the fragments of traditions still remembered by the band. One of the most complete versions of the Nanibohzu (Manabush) cycle of legends has been recorded by Dr. W. J. Hoffman ("Am. Anthropologist," 1890, p. 246 ff.), from which many of the obscure passages of this legend become for the first time clear. The Algonquin myth of this being seems to have varied quite considerably in the eastern and western regions; many anecdotes of foreign origin were evidently ascribed to him, and so the original form of the tradition has become very obscure. Another contribution to the same subject is Rev. Silas T. Rand's record of parts of the Glooscap myth as told by the Micmac ("Am. Antiquarian," 1890, p. 283). The description of his abode in the future world is of special interest. He lives there in company with the earthquake deity, and with the one who is in spring and autumn "rolled over by handspikes." The latter is evidently a deity of the seasons.

ZUÑI. — Dr. J. Walter Fewkes publishes in the "Bulletin of the Essex Institute," p. 90, a short description of the summer ceremonials at Zuñi and Moqui pueblos. The full description is included in "The Journal of American Ethnology and Archæology" (see p. 80). — *F. B.*

WEST INDIES.

JAMAICA. — Mrs. Milne-Home makes a very welcome contribution to folk-tales of American negroes in the form of a collection from Jamaica.¹ She observes that, if one desires to be told a fairy tale, he must ask for Anansi stories, which are now chiefly related by nurses to children, although in former days also recited at gatherings of grown persons. Anansi is a spider, who in Jamaica takes the place of the rabbit in the Southern States of the Union, or the tortoise of the Amazonian myths. He is undersized and hairy, and passes for a sort of fairy, whose friendship is often unlucky, and whose gifts turn to leaves or stones. He is ugly to look on, a hider of treasure, and speaks through the nose, — a peculiarity reproduced by the tale-tellers. There are fourteen tales, besides twelve reprinted from Dasent. They exhibit, like all negro lore, a singular admixture of African and European elements, together with a considerable portion of local invention and alteration. Of African origin, for example, is the tale of Anansi and the Tiger. The former is reported to have said that the latter was his riding-horse; when sued for defamation of character, he pretends to be sick, and induces the stupid Tiger to allow him to ride on his back into court. The tale is told, in Uncle Remus, of the Rabbit and the Fox; and, on the Amazon, of the Lizard and the Tortoise. Another story recites how

¹ *Mamma's Black Nurse Stories. West Indian Folk-Lore.* By MARY PAMELA MILNE-HOLME. With six full-page illustrations. William Blackwood & Sons, Edinburgh and London. 1890. Pp. x., 131.

Anansi, who cannot cross water, when pursued by the Tiger, spins a thread for a bridge, and throws across the Goat in the form of a white stone. The form of these tales is confused ; their original character sometimes does not clearly appear. There is a variant which relates that Anansi is himself the pursuer, and is outwitted by the Dog, who tells him that he can be hit with the stone, and so gets him to throw over his companion, the Goat, in that shape. Other tales relate how the Bull and the Snake, being desirous to marry, change themselves into human form, but are recognized in consequence of their unwillingness to take off their hat or gloves, which conceal the remnant of animal form remaining. It would seem that such tales must be locally modified, adapted from European elements, or at least affected by such ; others, again, are of pure European origin. Such is the relation of the manner in which a boy kills a monstrous Bull, and cuts out his tongue ; Anansi pretends that he killed the beast, and wishes to marry the king's daughter, but the production of the tongue exposes the deception. Such appears to have been the original form of the tale, which is scarcely to be traced in the confused version of the negro reciter. Very interesting is the tale of "De Lady and de Little Doggie." This is the famous legend of the ghost mother who returns to her abused babe in order to caress, wash, and dress it. The story is altered, but what is remarkable is, that there is an English nursery song attached to the narrative. The English ballad of *The Mother's Return*, if it ever existed, has been lost. Can this fragment, collected from a negro nurse in Jamaica, be the survival of an English song of the middle age ? The rhyme, to which a melody is given, runs : —

"Where is my sister, my little doggie?
Upstairs asleep, my fair lady."

The faithful little dog brings to the mother the babe, who performs the ablution of the child and departs at the break of day. If the song is really ancient, as in other cases, it has sunk to the level of a nursery rhyme. The progress of the negro mind in America, and its absorption of the ideas of the whites, makes a most curious chapter of psychology ; and the collection before us adds something to the means of tracing this evolution.

VÔDU AND VODOO. — Maj. A. B. Ellis contributes to "The Popular Science Monthly" for March an article entitled "Vôdu Worship." The word "Vôdu" Major Ellis finds to belong to the Ewe language, spoken on the slave coast of West Africa, being derived from a verb *Vo*, meaning to inspire fear, and used to denote a god, or anything belonging to a god, *Vodu-no* meaning a priest. On the southeastern corner of the Ewe territory are Whydah and Ardra, territories which, in 1724 and 1727, were ravaged by the king of Dahomi, and a large number of these peoples shipped as slaves across the Atlantic. Among the relics of the races in question still exists a python-worship, the name of the python-god being *Dafig-ghi* (*Dafig*, snake, and *aghi*, life) ; this deity is a benefactor of mankind, who has his own order of priests, and many "wives," or sacred prostitutes. In the temple at Whydah is kept a large number of snakes ; attached to the worship is an oracle, and the festivals are orgies, the women being supposed inspired by the god.

The sacred color is white, and white ants are considered to be the messengers of the god. A century ago St. Méry described the Vaudoux dance and worship as existing in Hayti chiefly among the "Aradas."

[So far, Major Ellis's article is a contribution to knowledge. Unfortunately, he undertakes to go farther, and to use the accounts of Sir Spencer St. John, former British resident in Hayti, given in his well-known book entitled "Hayti; or, The Black Republic," as an authoritative statement of fact respecting Vaudoux worship and cannibalism in that island. It has been previously pointed out in this Journal that the statements of St. John are a totally uncritical mass of opinions and gossip, representing not any valuable independent investigations, but only the folk-lore of the island. There is wanting proper testimony concerning the existence of cannibalism in Hayti, and up to the present time no satisfactory evidence has been given concerning the activity of any Vaudoux priesthood. If Major Ellis had informed himself, before writing the article, of the special literature of his subject, he would not have fallen into the error of citing exploded fables as veritable facts. Major Ellis offers observations to explain why Vaudoux worship is found only in Hayti and Louisiana: there was an emigration of Haytian slave-masters into the latter State, hence the name and the usages. This explanation involves a begging of the question. It is not proven or probable that there is any difference between the Vaudoux customs of Hayti and the Obi practice of Jamaica; the distinction is probably solely in the name. The customs of Vòdu are hardly responsible for the Voodooism of the United States. The reason why the word occurs only in French colonies, as previously shown in this Journal (i. 20; ii. 41), is in all probability because the term *Vaudou*, denoting sorcerer, was imported from France, as indicated by the identity both of the name and the superstitions. It would appear that there has been a confusion of words and a confluence of superstitions. Surprising as this circumstance appears, it is only an example of the remarkable blending of African and European influences exhibited in Negro-American lore. A peculiar illustration of this is the French word *onguent*, ointment, which in a dialectic form, pronounced *wanga*, is taken by St. John for a genuine African word, and cited as a proof of the paganish and savage character of West Indian negro practice. (See vol. ii. pp. 43, 44.) — *W. W. N.*]

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — *February 20th.* The association met at the house of Mr. A. Prescott Baker, 3 Arlington Street, the president presiding. Mr. Walter G. Chase gave an account of a "Trip to Alaska in 1867," illustrated by lantern slides, giving representations of coast-scenery, mountains, and glaciers. The appearance, domestic employments, and dwellings of the natives were also shown, as well as pipes, domestic utensils, objects of ornament and costume. Pro-

fessor F. W. Putnam made observations on some of the objects shown in the views, and upon carvings and other objects which were exhibited. Mr. Chase also presented a paper containing observations on Alaskan customs.

March 20th. The association met at the house of Miss L. Norcross, 9 Commonwealth Avenue, the president in the chair. Mrs. W. Wallace Brown, of Calais, Me., contributed a paper, read by Miss Alger, entitled "Chiefs and Chief-making among the Wabanaki," containing accounts of ceremonies not before described. This was followed by the exhibition of articles of costume, ornaments, wampum belts, games, and drawings on birch-bark, which were explained by Mrs. Brown. Mr. W. H. Ladd showed a necklace made of antelope hoofs, and a head-dress taken from the battlefield at Wounded Knee. Professor Putnam gave a summary of a paper by Miss Alice C. Fletcher on "Omaha Music."

April 17th. The association held its annual meeting at the house of Mr. George H. Mackay, 218 Commonwealth Avenue. The officers of the preceding year were unanimously reelected. Miss Mary W. Lincoln read a paper on "The Gypsy Trail," containing a description of the manners and customs of mediæval gypsies, with a sketch of theories respecting their origin, and an account of the manner of their appearance in Europe. The character of gypsy melodies was exhibited by musical illustration through the kindness of a guest of the association. A conversation followed, in the course of which attention was called to the signs still used by tramps in the United States.

A performance was given, under the auspices of the Association, at the Chinese theatre in Boston, on February 12th. The sale of tickets resulting in a considerable profit to the society, it was resolved that the sum of seventy-five dollars should be placed at the disposal of the editor of the "Journal of American Folk-Lore" for the purpose of promoting the collection of folk-lore, the remainder being reserved for necessities of the local association.

At the December meeting it was voted that a journal, called "The Portfolio," be established, intended to contain such suggestions, observations, and inquiries relative to the subjects in which the association is interested as might be contributed by any of the members, the intention being that this journal be read at the beginning of each meeting. One number of this "Portfolio" has been printed, containing the record of proceedings at the various meetings since the establishment of the local society, and a list of members of the association. In addition, "The Portfolio" contains contributions by members. Persons interested can obtain a copy by writing to Mr. W. W. Newell, Cambridge, Mass.

INTERNATIONAL FOLK-LORE CONGRESS. — The Second International Folk-Lore Congress has been postponed, and will be held in London on October 1, 1891, and following days, under the presidency of Mr. Andrew Lang. The subscription (10s. 6d.), entitling to a card of membership, should be sent to the Hon. Secretary, J. J. Foster, Esq., Offa House, Upper Tooting, London, S. W.

It seems desirable that each Section shall meet on a separate day, at which

papers shall be read devoted to questions connected with that Section. The committee recommend that under each Section the papers and discussions should be taken, as far as possible, in chronological or logical order, dealing in turn with the relations of the subject — Tales, Myths, or Customs, in their present phases — to those of savage, oriental, classical, and mediæval times and conditions.

It is suggested that the papers, so far as practicable, should serve to test a conception now widely held especially among English folk-lorists and anthropologists, — the conception, namely, of the homogeneity of contemporary folk-lore with the earliest manifestations of man as embodied in early records of religion (myth and cult), institutions, and art (including literary art).

Thus on the day devoted to Folk-tales it is hoped that papers and discussions will be forthcoming on the Incidents common to European and Savage Folk-tales — Ancient and Modern Folk-tales of the East, their relations to one another, and to the Folk-tales of Modern Europe — Traces of Modern Folk-tales in the Classics — Incidents common to Folk-tales and Romances — The Recent Origin of Ballads — The Problem of Diffusion.

On the day devoted to Myth and Ritual such subjects may be discussed as : The Present Condition of the Solar Theory as applied to Myths — Modern Folk-lore and the Eddas — Primitive Philosophy in Myth and Ritual — Sacrifice Rituals and their meaning — Survivals of Myths in Modern Legend and Folk-lore — Witchcraft and Hypnotism — Ancestor-Worship and Ghosts — Charms, their Origin and Diffusion.

On the day devoted to Custom and Institution it is suggested that some of the following topics be discussed: Identity of Marriage Customs in Remote Regions — Burial Customs and their Meaning — Harvest Customs among the Celtic and Teutonic Populations of Great Britain — The Testimony of Folk-lore to the European or Asiatic Origin of the Aryans — The Diffusion of Games — The Borrowing Theory applied to Custom.

Everything possible will be done to render the occasion an interesting one to strangers. It is much to be desired that there should be a satisfactory attendance from America. Americans expecting to be able to attend will please communicate with the Secretary of the American Folk-Lore Society, or directly to J. J. Foster, Esq., Hon. Sec., Offa House, Upper Tooting, London, S. W.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE HANDBOOK OF FOLK-LORE. By GEORGE LAURENCE GOMME, Director of the Folk-Lore Society. London: Published for the Folk-Lore Society by David Nutt, 270 Strand. 1890. 12mo, pp. viii, 192.

This little book is not an introduction to folk-lore, but a *questionnaire*, or book of instructions to collectors, classified under various headings. Each chapter begins with general remarks, intended to awaken the interest and direct the researches of the investigator. The classification of the subjects of which folk-lore is composed, and the definitions of the study,

belong to Mr. Gomme. Other hands have composed some of the sections, while a chapter on the collection of folk-lore is from the pen of Miss Burne. The order adopted is as follows :—

1. *Superstitious Belief and Practice :*

- (a) Superstitions connected with great natural objects;
- (b) Tree and Plant Superstitions;
- (c) Animal Superstitions;
- (d) Goblinom;
- (e) Witchcraft;
- (f) Leechcraft;
- (g) Magic and Divination;
- (h) Beliefs relating to Future Life;
- (i) Superstitions generally.

2. *Traditional Customs :*

- (a) Festival Customs;
- (b) Ceremonial Customs;
- (c) Games;
- (d) Local Customs.

3. *Traditional Narratives :*

- (a) Nursery Tales, or Märchen; Hero Tales; Drolls, Fables, and Apologues;
- (b) Creation, Deluge, Fire, and Doom Myths;
- (c) Ballads and Songs;
- (d) Place Legends and Traditions.

4. *Folk-Sayings :*

- (a) Jingles, Nursery Rhymes, Riddles, etc.;
- (b) Proverbs;
- (c) Nicknames; Place Rhymes.

The questions are not confined to the needs of the collector in Great Britain, but are intended to apply to all continents, as will be seen by the following example, under the head of " Superstitions concerning Trees and Plants : "—

- 76. Are forests considered to be the abode of deities? or spirits?
- 77. Are there gods of special trees? What are their names and attributes?
- 78. What sacrifices are made to the forest trees? Describe minutely the ceremonies connected therewith.
- 79. Are forests supposed to be haunted? Relate any tradition of spectres being seen in forests.
- 80. Is an invisible axe heard in forests? How is it accounted for?
- 81. Are trees planted on graves?
- 82. Is it unlucky to cut down trees?
- 83. Does it forebode evil if a tree falls or is blown down?
- 84. What ceremonies are performed when trees are felled?
- 85. Describe any custom of placing rags and other small objects upon bushes and trees.
- 86. Describe any May-pole customs and dances.
- 87. Describe any custom of wassailing of fruit-trees.

This question book, it will be seen, occupies a wide field, and is intended to be used in all continents.

The chapter on "Folk-Tales, Hero-Tales, Drolls," instead of questions, contains the classification of folk-tales proposed by Mr. Baring-Gould, being a modification of that originally suggested by J. G. von Hahn. The society, however, has decided that a complete analysis of the stories must be obtained before classification is possible. Mr. Gould's plan is, therefore, given only as a guide to the collector. It might, however, have been added that it is serviceable only for the collector in Europe and parts of Asia; in America and in Africa, applied to native races, it would simply tend to produce confusion.

The first chapter, entitled, "What Folk-Lore is," is devoted to definitions. It is stated "that the definition of the Science of Folk-Lore, as the society will in future study it, may be taken to be as follows: The comparison and identification of the survivals of archaic beliefs, customs, and traditions in modern ages." It may be doubted, however, whether a large part of folk-lore does not consist of archaic survivals of any kind, except in the sense in which man himself is a survival. It is only necessary to mention English ballads and proverbs, which are, in the main, of modern origin.

The proper definition of the term "folk-lore" is likely to remain matter of controversy. It seems to the writer that the only useful or indeed possible sense of the word is the wide and somewhat vague signification in which it is now commonly employed, namely, as denoting the tradition of any folk, that is, of any given tribe or nation, — tradition handed down from age to age, by word of mouth, and without the intervention of the written page.

W. W. N.

BESIDE THE FIRE. A Collection of Irish Gaelic Folk Stories. Edited, translated, and annotated by DOUGLAS HYDE, LL. D. (Anchraobhin Aoi bhinn, with Additional Notes, by ALFRED NUTT. London: David Nutt, 270, 271 Strand. 1890. 8vo, pp. lviii., 203.

Dr. Hyde has already printed, in the Irish language, a collection entitled "Leabar Sgeulaigheachta; or, Book of Stories." He undertakes to give the exact language of informants, together with their names and localities, — important points neglected by previous collectors. The volume contains fourteen tales, six with Irish text. Dr. Hyde observes that a great similarity exists between the Scotch Gaelic tales of Campbell and Irish folk stories. He has, therefore, endeavored to give only tales having no parallels in the Scotch collection. It is on this account that only a small number of the tales belong to the class of folk narratives which are found in nearly equivalent forms in most other European countries. Dr. Hyde follows the accepted practice in speaking of these latter as Aryan traditions, and supposing that the connection between Scotch and Irish stories may be in part at least explained by historical contact going back to the fifth century. There is, however, reason to suppose that the diffusion of these narratives in Europe belongs, in the main, to a much later

date, namely, to the twelfth and thirteenth centuries. It would be better to give up entirely the meaningless word Aryan as applied to folk traditions, and to leave that term exclusively for philologists.

Several of the tales belong to the survival of fairy mythology or of old superstitions. In this class of stories, also, the resemblance between Irish and English traditions has been very close. For example, a tale which occupies many pages of Dr. Hyde's book is entitled "The Alp-Luachra," this word denoting a species of newt, much dreaded throughout Ireland, in which country the tale is current. The narrative recites how a farmer falls asleep in the field, suffers pains in the side, fails to receive relief from doctors, is told by a beggar-man that he has swallowed the creature named, and is finally cured by a prince, who gives him salt meat to eat, and then makes him lie near a stream of water, when the brood of newts in his belly emerge to drink, and pass into the brook. It was but a few days before the date of this notice, that the writer was warned by a young lady of much intelligence against drinking from a brook, because one was liable to swallow a serpent's egg, in which case the snakes would probably grow within the system, and could only be removed by fasting, and then lying with open mouth in front of a bowl of milk, on which the animals would emerge in order to satisfy their unappeased hunger! This superstition, substantially, is the root of the Irish tale.

Particularly gratifying is the tendency to restore respect for a fine language so cruelly neglected and depreciated as the Irish has been. Great credit is due to the publishers for their interest in the matter, as well as to the ability of Mr. Alfred Nutt, who has added notes and comments. If a suggestion may be allowed, it does not appear to the writer necessary to preserve the separate alphabet. The text can be easily transliterated into ordinary type, a method which will both diminish expense and increase the chance of attention. Men in these days have no time to learn a new alphabet, and Campbell has set the example of using the common form.

One observation of Dr. Hyde is of great value; this is, that the tales preserved in manuscripts are rather the work of minstrels and of individual invention than really traditional forms. This remark will apply, also, to most of the tales contained in the mediæval manuscripts.

W. W. N.

GYPSY SORCERY AND FORTUNE-TELLING. Illustrated by Numerous Incantations, Specimens of Medical Magic, Anecdotes, and Tales. By CHARLES GODFREY LELAND, president of the Gypsy Society. Copiously Illustrated by the Author. London: T. Fisher Unwin, Paternoster Square. 1891. 4to, pp. xvi., 271.

Before offering the brief notice of this work allowed by our space, let a word be said of the extremely beautiful form of the book, which is ornamented with original illustrations of a fantastic character. The volume is dedicated to the members of the Congrès des Traditions Populaires of 1889, and especially to the French members of that body.

The purpose of the publication, as defined by the writer, is to bring together examples of the customs, usages, and ceremonies current among gyp-

sies as regards fortune-telling, witch-doctoring, love-philtering, and other sorcery. These are treated in a discursive manner, with the aid of anecdote and narrative. The author lays especial stress on the prevalence of magic in the modern world, remarking that books of fate, or directions for fortune-telling, are still to be purchased in all cheap book stalls, and have an immense circulation. Mr. Leland had written, forty years ago, a book of folk-lore, entitled "The Poetry and Mystery of Dreams." This work, as he lately found, had been borrowed by some anonymous writer, and used as the basis of a sixpenny dream-book.

For the reason of the identification of gypsies with magic, Mr. Leland suggests a probable theory, namely, that the character of supernatural knowledge being suggested by the wild and wandering life of the gypsy population, and forced upon them by the superstitious fear of the races among which they lived, the reputation was found to open an easy and profitable means of support, and was, therefore, accepted and encouraged. He supposes, also, that the gypsies have had much to do with the circulation of spells and superstitions. At all events, among them excellent examples of such magic can be found. Many of these are given, from the printed collections of H. v. Wlislöcki and F. S. Krauss, as well as from the observations of Mr. Leland himself.

The theory of exorcism is, that diseases, being endowed with personality, must be treated with discretion, flattered, and deceived into effecting their own removal. They are, therefore, not destroyed, but banished by being conjured into water, earth, or animals. Many remedies owe their efficacy to their symbolic character, blood being valued as the source of life; saffron, on account of its identification with the color of light; certain signs, like the phallic and Aphrodisiac, because expressions of vitality; and so on. The ideas thus put into practice are those which naturally occur to an uninstructed mind. As an example may here be cited a curious custom of the Hungarian gypsies. On Easter Monday a wooden box is made, containing certain magical herbs, and sent about by the oldest person of the tribe from tent to tent, after which it is borne to the nearest running stream. If any one is unwise enough to open the box, he endures all the evils included. Mr. Leland gives, in successive chapters, cures for grown people, children, and animals, pregnancy, the recovery of stolen property, love-charms, the supposed habits of witches, gypsy amulets, proverbs relating to gypsies, the method of acquiring magic power, and observations on the general subjects involved. Whenever the folk-lore of the English population of America is fully written, it will be seen that almost all the methods and principles which sound strange when given as gypsy usage, will be found to be duplicated in domestic belief and practice.

W. W. N.

MYTHS AND FOLK-TALES OF THE RUSSIANS, WESTERN SLAVS, AND MAGYARS. By JEREMIAH CURTIN. Boston: Little, Brown & Co. 1890. 8vo, pp. xxv., 545.

Mr. Curtin has placed the student of folk-lore under increased obligations by the publication of this work, which manifests the same careful attention to details and fidelity of interpretation so pleasantly noticeable in his earlier volume on the "Myths and Folk-Lore of Ireland."

On page 303 we find the curious statement that a princess would marry the man who should prove himself able to make shoes and clothes for her "without measure."

It may be straining parallelisms a little, but the temptation cannot be resisted of placing on record that this brings to mind the ancient marriage customs of our own aborigines, which included, in many cases, some such tribute from suitor to maiden. Thus, among the Zúñis, the lover would make a pair of moccasins for the girl of his choice; the Apache would cut out and sew a dress for her.

In the story of "Three Kingdoms," and in "Vasilissa, Golden Tress," the whirlwind is deified; to the apprehension of the Apache and many another redskin, the whirlwind is a "chidin," or ghost, on its travels.

The Indian medicine man would promptly claim as his own property the cap of invisibility described in "The Footless and Blind Champions."

The necessity of personal purification before attempting deeds of magic or prowess, is inculcated in "Kostchi without Death," and would be highly approved of by every aboriginal American—whose opinion on the subject might be sought. It is true that the Russian hero was going to mass; but that was only a link in the chain of events, a prelude to the programme.

Throughout the volume there are many examples of Lycanthropy, or the transmutation from the human creature to the animal. The American Indian would accept this statement without a quiver of the eyelids. It is the same power which he believes, and which his old men have practised for generations; it is the same thing which our forefathers held as gospel truth. Ordinances against were-wolves prevailed in France down to the reign of Louis XIV. It is not impossible that this widely disseminated belief had some humanizing effect upon the sacrificial rites of primitive society. The animal whose power to transform itself into a man, and *vice versa*, was duly recognized by priest and layman, must be, in sacrifices of efficacy, equal to that of the human victim it represented, and for whom it was soon substituted.

The American Indian's belief in an underground world is repeated in "Mirko, the King's Son," in the Magyar myths.

There is a very curious ceremony alluded to on page 89, "kissing a cow under the tail." The Abbé Dubois, in his "History of the Peoples of India," London, 1809, tells us that this was a religious ceremony in the East.

To sum up, it may be said that Mr. Curtin's two books will give the general reader a fund of interesting knowledge concerning the myths and superstitions of two great branches of the human family.

John G. Bourke.

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